

# AMERICA

A CATHOLIC REVIEW OF THE WEEK

JULY 23, 1938

## WHO'S WHO

COLLIER FORD became conscious of living in China, for he was born and lived there until he reached young manhood. He returned to the United States for his college course. For nine years he was engaged in newspaper work in this country, especially handling cable news for the United Press and the *Chicago Tribune*. "During the past year," he writes, "I've written to please myself and, with luck, the editors." We trust our readers will also be pleased. . . . RUDOLF ALLERS is professor of psychology in the school of philosophy of the Catholic University. Born in Vienna, he gained degrees in medicine and philosophy in the universities of his native city and of Munich. In addition to several books in German, he is the author of *Psychology of Character*, *The New Psychology*, *Sex Psychology in Education*, etc., all treatises of value. His other writings deal with psychopathology, psychotherapy, educational and experimental psychology and philosophical anthropology. . . . JOHN MONAGHAN bears out Father Barrett's contention in his article this week that a prison is a good place in which to write. Mr. Monaghan during the past few years has had stories published in the best Catholic periodicals. He is authentic, serving a long sentence and making it all count for the glory of God. . . . ROBERT HEGER-GOETZL is an American who is a Viennese Ph.D. He has conducted well-known European orchestras and was associate conductor of the Indianapolis Symphony Orchestra and the Dallas Federal Orchestra. At present, he is organist and choir-master at the Church of Our Lady of Sorrows, Chicago, now famous for its Novena.

## THIS WEEK

COMMENT .....	362
GENERAL ARTICLES	
Japan Will Have a Foothold; China Will Be Forever China .....	Collier Ford 365
Ten Immigrant Convicts Talk About Their Church .....	John Monaghan 367
Our Choir Loft .....	Robert Heger-Goetzl 369
Science Needs Education If Education Needs Science .....	Rudolf Allers 370
EDITORIALS .....	372
Packing the Senate . . . Which School? . . . Austria Prostrate . . . The Rights of the Communist . . . Propaganda . . . Who Pays? . . . False Prophets.	
CHRONICLE .....	375
CORRESPONDENCE .....	377
LITERATURE AND ARTS	
Don't Be a Writer If You Want to Write .....	Alfred Barrett 379
A Letter to Emmet Lavery .....	A. B. 380
BOOKS .....	REVIEWED BY 381
The Degrees of Knowledge .....	William J. Benn
Fanny Kemble. A Passionate Victorian .....	Catherine Murphy
May Flavin .....	R. J. McInnis
Women of the Wilderness .....	Joseph R. N. Maxwell
THEATRE .....	Elizabeth Jordan 383
FILMS .....	Thomas J. Fitzmorris 384
EVENTS .....	The Parader 384

Editor-in-Chief: FRANCIS X. TALBOT.

Associate Editors: PAUL L. BLAKELY, JOHN LAFARGE, GERARD DONNELLY, JOHN A. TOOMEY, LEONARD FEENEY, WILLIAM J. BENN, ALBERT I. WHELAN.

Editorial Office: 329 W. 108TH STREET, NEW YORK CITY.

Business Manager: STEPHEN J. MEANY.

Business Office: 53 PARK PLACE, NEW YORK CITY.

AMERICA. Published weekly by The America Press, 53 Park Place, New York, N. Y., July 23, 1938, Vol. LIX, No. 16, Whole No. 1502. Telephone BARclay 7-8993. Cable Address: Cathreview. United States, 10 cents a copy; yearly \$4.00; Canada, \$4.50; Europe, \$5.00. Entered as second-class matter, April 15, 1909, at the Post Office at New York, under Act of March 3, 1879. AMERICA, A Catholic Review of the Week, Reg. U. S. Pat. Off.

# COMMENT

---

---

AT EVIAN, France, delegates of thirty-two nations having assembled for the Intergovernmental Refugee Conference decided to establish a permanent committee that would seek to solve the problem of political refugees. Since the League of Nations has been, rather ineffectively, engaged in refugee amelioration, there will be needed a determination of the offices and aims of the two permanent bodies. At the Evian Conference, as was befitting the originators, the lead was taken by the United States, and the presidency was conferred on Myron C. Taylor, head of the American delegation. In principle and in fact, this Review highly approves of every effort to rescue and to settle the victims of the Hitler tyranny and of every tyranny, no matter in what country it is exercised. But it would seem, at this date, as if the United States would become the recipient, or more gracefully, the haven of the great majority of the German, Austrian and other exiles. About fifteen per cent of these are Christians. France and Great Britain have shown little enthusiasm in accepting the refugees; Italy has been backward in welcoming them; the position of the nations of the British Commonwealth has been expressed by Colonel White, the Australian delegate, when he stated: "As we have no real racial problem, we are not desirous of importing one by encouraging any scheme of large-scale immigration"; the joint South American statement agreed to accept the refugees on a pro-rata basis with the larger nations; Switzerland generously offered transit facilities; and the other nations were equally polite. There seem to be left, then, three lands where the refugees might be sent: Palestine, Soviet Russia and the United States. The refugees and their sponsors prefer the United States, and for the past several months the transatlantic steamers have been crowded with German and Austrian immigrants. The quotas are bulging, with the approbation of our State Department; the refugees are reported to be sufficiently prosperous; and jobs are easily secured for them. But we do believe that the other nations should be as humanitarian as the United States.

REVEALING for those Austrian Catholics who might have hoped for better things in a meek acceptance of *anschluss*, was the brutal intrusion into the province of the Church by the new Hitler decrees on marriage. The dominant position which the Catholic Church in Austria has fought to hold and which it enjoyed for 800 years was dealt a crushing blow when a new uniform marriage and divorce law for all Great Germany was proclaimed. In general, the law deprives the Church of all further legal authority in marital affairs and replaces the compulsory church wedding with a compulsory

civil marriage performed by a State official "in the name of the Reich." Simultaneously, the law abrogates in Austria the legal validity of the principle enforced by the Church that Catholics cannot be divorced, and establishes uniform divorce laws for members of all creeds to be administered by State courts. One immediate consequence will be the "re-legalization" of some 50,000 marriages contracted by divorced Austrian Catholics, which unions had been declared invalid by the Dollfuss regime. The church wedding and the Catholic prohibition of divorce remain unchallenged, but they are deprived of their legal status and reduced to a voluntary church ceremony and discipline that the Faithful may or may not accept without prejudicing their "rights" under the law of the State. Other laws were introduced in conformity with the Nazi ideology that marriage is neither a religious union nor a private contract, but a function of the national community for the production of "cannon fodder." Despite their ready submission to annexation, the Bishops will protest violently. Whether the popular reaction will give evidence that the people have awakened to the real fate of Austria remains to be seen.

EVEN today Pope Pius XI's call to Catholic Action has in some countries found its championing in episcopal letters and exhortations more than in a unified, coordinate plan of action. It is of its nature something easy to grow eloquent about, and just as easy to leave its actual accomplishment in the air. In England there has been more forthright speaking of these defects in the Catholic press and by prominent laymen on the platform than elsewhere. And now it would appear with good results. Archbishop Downey led the way in Liverpool, and after lengthy discussion that must have helped, Cardinal Hinsley has made public a plan for the Catholic Action organization of the Archdiocese of Westminster that is both simple and practical, while giving wide practical scope to lay religious zeal. The scheme comprises four parts: the organization of Catholic Action in general, the Parochial Councils, the Associated Societies and the Board of Direction. The diocesan organization will cover and federate all the lay activity and organization of the Archdiocese. This Lay Diocesan Board will include seven or more members of the laity nominated by the Archbishop, assisted by three ecclesiastical advisers. Fourteen members have been actually named. Lay Parochial Councils, on whose virility and practicality we predicate the success or failure of the whole scheme, will be elective in membership and each council must meet at least four times a year. It is easy to criticize any good work and it is easy to draw up a pretentious scheme, beautifully



charted, and then let it die a slow but natural death. Any organization that does not start with the parish unit and is made top heavy is doomed to an early death. Cardinal Hinsley has a plan that should live, and we bespeak many years of weighted labors for the "Westminster Catholic Action."

— — —

BLOCKADE is no less propagandistic now than it was when it had its premiere. And when it had its premiere it was an affront to the motion picture public. Due warning had been given to United Artists from the earliest stages of the production of the film. They choose, in the latter stages, to make some mollifying changes and, for the future, to guard against Leftist propaganda skilfully saturating entertainment. The force of Catholic opinion expressed itself against *Blockade*, as this Review suggested (June 25), by way of a refusal to pay entrance money in order to be propagandized. Because of this public opinion, and because the picture, also, failed as entertainment, *Blockade* has been a losing investment. To bolster the box-office and to prove innocence, the producers and distributors of *Blockade* have inserted large advertisements in many of the diocesan weeklies. We suggest that the readers of these advertisements judiciously weigh the statements but resolutely continue to refuse to patronize this picture—not because it is a morally bad picture but because it is still a picture vitiated by Leftist tendencies. Being almost the first of its kind, it should be made clear, definitely, that there are to be no more of its kind. We may graciously accept the expressions of the good will of the producers, but steadfastly, we should refuse to cooperate in their efforts to make money out of this blunder. Let them, now, take the losses.

— — —

A MAN wrote in to the New York *Herald Tribune* last week and complained about that newspaper's use of the word *billion*. His letter sent us scurrying to the *Oxford Dictionary*, and there we found to our astonishment that the word is defined as "second power of a million," which, if our arithmetic is correct, ought to be written not as a one followed by three commas and nine zeros but as a one with four commas and twelve zeros. We checked this in the *Century*, too, and found the same thing—*billion* means "as many millions as there are units in a million." That would mean a million millions, or 1,000,000,000,000. However, both dictionaries (they are both published in England) admitted that in the United States the word *billion* means only a thousand millions, and that, we found, is the way that the *Standard Dictionary* (an American publication) defined it. All the dictionaries explain how this divergence of meaning arose. It seems that the French invented the word in the sixteenth century, giving it the meaning of a million millions. About one hundred years later, just when the Britishers were adopting the word, the French (for reasons we cannot discuss here) changed its meaning to a thousand millions. After the Revolution we Americans took over the word with its new French mean-

ing and left the English clinging doggedly to the old. That is the way things stand today. When our newspaper headlines tell us that truckers are moving \$1,290,000,000 worth of silver from New York to bury it in a hole in the ground at West Point, we Americans read the sum thus: "One billion, two-hundred and ninety million dollars." But when the Londoner gets our newspaper and sees the same figures, he reads them: "Twelve hundred and ninety millions"—which to his way of thinking is a long way from a billion. The thing that keeps worrying us, though, is the question of how London and Washington talk about the war debt. Does Secretary Morgenthau send over a semi-annual demand for billions? And how does London phrase its answer?

— — —

SPEAKING in terms of billions and thousands of millions may be an academic headache when Englishmen and Americans are conversing together, but when we are brought face to face with a governmental expenditure for the current year of \$8,985,157,600, not including debt retirement, the reality of the staggering figure should cause us to call for an aspirin to alleviate the physical pain in our head. And the reason is that our total receipts for the current year amounted to a mere \$5,000,270,000. Thus the deficit for the fiscal year amounts to four billion dollars. It is easy to understand that no man, nor company, nor country can habitually afford to spend eight dollars when the income is but five. The inevitable result of such finance is bankruptcy or jail for the individual; for a government, since it cannot be jailed, it is bankruptcy.

— — —

WHEN the freedom of the press goes, asserted Frank B. Noyes, president of the Associated Press for thirty-eight years, our democratic institutions will go with it and the United States, as we know it, will have ceased to exist. "But it is the constant responsibility of the newspapers not only to see to it that that freedom is not taken away from them, but also to make certain that their conduct as public servants does not tempt political rulers to tamper with it." While it is true beyond a doubt that journalistic ethics has reached a higher level than was the case in the early days, the dangers of the present arise as much from the independence acquired as from the usurpation of freedom. When Mr. Noyes sets as a standard the duty of printing the news as truthfully, as honestly and in as impartial a manner as it is possible, and to keep the opinions of their owners and editors out of it, he puts that standard high. If he had added the financiers' and advertisers' opinions, a still higher standard could be reached. Quoting John Philpot Curran, the Irish patriot, that eternal vigilance is the price of liberty, he extends its application to the reader of the press:

If every newspaper reader, whenever he detects an important error in fact or other mishandling of the news, would write at once to the paper, pointing out that error and substantiating his criticism, the cumu-

lative effect would be highly salutary. Newspaper men are after all human beings, and are as prone to error as anyone else. They cannot, even by dint of the utmost diligence, prevent errors, and sometimes even serious errors, from creeping into the news columns. But the readers can tell them about these errors. Unfortunately, I'm afraid the readers don't take the trouble to perform this service for us nearly as much as they should. Either they just sit back and cuss us privately for our mistakes or they are just too lazy even to do that, much less write a letter.

Catholic readers have of late become more conscious of this duty and of their own power, and it is an indubitable fact that where an organized attempt is made to perform it, fewer errors and misrepresentations affecting their religion find their way into the newspapers.

WE have not yet received the text of the sermon delivered last week by Cardinal Suhard at the rededication of Rheims Cathedral, but from the brief quotations contained in P. J. Philips's brilliant dispatch to the *Times*, we venture the opinion that this sermon will turn out to be a classical bit of literature, perhaps even a sort of Gallic *Gettysburg Address*. Liberty was the theme. "It was in no sense a political speech," the correspondent reports, "but all knew that an answer was being given by the Church to those who deny the French doctrine that the personal liberty of those who compose the human race is of more matter than any single race." Perhaps we are swayed by the coincidence that Rheims, ever a symbol of France, was being re-dedicated with a sermon on freedom just at a time when we in America were recalling Lincoln at Gettysburg, his "dedication of that field," his "nation conceived in liberty." But whatever the cause, we seem to find echoes of the great *Address* in the Cardinal's sermon. Rheims Cathedral (said the preacher) symbolizes a country that is champion of all measured liberties. In what does that liberty consist? Why, in the supremacy of the human person—a splendid thesis whose philosophy derives from what Saint Paul calls the law of the spirit which frees man from servitude.

WEEK-ENDING in Paris or London with an added side jaunt to Moscow for dinner or a dance passes from the realm of purely imaginative fiction and assumes an air of reality as Howard Hughes, millionaire sportsman aviator, winged his flight over the Atlantic, Europe, Asia and the Arctic regions back to his starting place at Floyd Bennett Field, New York. The assurance and confidence with which Mr. Hughes directed his flight indicates strikingly the progress aerial navigation has made in the past few years. Recent airplane disasters in our country, however, reveal emphatically that mastery of the forces of the air has not reached the state of perfection airplane companies would have us believe. Still, proficiency has reached such a stage that it is not difficult to foresee a not too distant future where the major part of transportation will be accomplished via the air routes. Increasingly larger aircraft, equipped with scientific

devices calculated to insure safety, are being designed and brought into operation. The ends of the earth are slowly, yet no less surely, being more closely linked together. It is to be hoped that such scientific advancement will be consecrated solely toward fostering peace and more friendly relationship between the nations and not prostituted by ambitious nations to further their designs of aggression.

THE COMMONWEAL has had practically no support from the Catholic press for its policy of "positive impartiality" on the Spanish Civil War. The News Service of the National Catholic Welfare Conference has continued its very complete and very factual coverage, dispensing information that should convince anyone of the issues involved. The diocesan news-weeklies, almost with one accord, have editorially rebuked and snubbed the "positive impartialists." The net result of the publication of the *Commonweal* statement, among Catholics, is that of a greater solidarity against the Loyalist regime and a deeper sympathy toward the Nationalists. The statement of the *Commonweal*, however, has given comfort to the Loyalists, Leftists and Liberals. They have, likewise with one accord, interpreted the statement as an anti-Franco pronouncement, have rejoiced in it, and will quote it interminably against the Catholic position. No doubt, Westbrook Pegler will chew on it with relish, as will the other columnists of the same category. We have been searching for some Communist, Socialist, Liberalized Protestant, Progressive Jewish organization which would adopt the policy of "positive impartiality" in regard to General Franco and the Nationalists. The search is fruitless.

SWEDEN'S series of celebrations, the eightieth birthday of King Gustaf Adolf V, plus the visit to these shores of the Crown Prince and Prince Bertil to mark the tercentenary of the founding of New Sweden at what is now Wilmington, Delaware, focus attention on the present position of the Catholic Church among the Swedes. Contrasted with its one-time glory, the state of the Church in Sweden is dispiriting indeed. In sixteen of the twenty-four provinces there are no Catholic churches and the laws of the country are prejudicial to the progress of the Church. But there are many hopeful signs. The Church is making headway in educational work and by widespread distribution of literature. An activity that has won Protestant approbation is nursing as exercised by the Brigittines and the Sisters of St. Elizabeth. Real tolerance is taking root because of Catholic efforts to get in contact with the industrial population. Several of Sweden's foremost writers are Catholic, such as Maria Stiernstedt and Ludwig Nordstrom; and in the neighboring country, Norway, is Sigrid Undset. Travel abroad is giving the Swedes an appreciation of Catholic life in other countries and awakening a historical sense of the Church's contribution to Sweden's glorious past.



# JAPAN WILL HAVE A FOOTHOLD CHINA WILL BE FOREVER CHINA

An incredible patience digests all victorious invaders

COLLIER FORD

---

---

---

THE ROAR of Japanese artillery rolls across the desolated Chinese earth. Japanese planes are bombing Chinese cities and foreign gunboats. Blackened walls are slowly crumbling under pounding shells, brick walls which once housed China's universities, mud walls where humble coolies lived.

Will China become Japanese? The answer lies in the future but all the voice of the past answers "No." That strange, ancient amalgam, the Chinese nation, has always presented a paradox—a huge, peaceful country torn by strife, conquered by outsiders but ever continuing its existence, rolling on down the years like an irresistible glacier. What events, what elements of national chemistry contribute to this compound called China?

Look back across the years with me to the China and Japan of my boyhood. A China where the white man reigned supreme in treaty ports, where foreigners ruled the colleges and schools, where life moved at a leisurely pace and the little farmer grubbed in his tiny patches of growing rice. Paternal Manchu mandarins lorded it in their rich embroidered robes and China nodded placidly in complacent sleep. A Japan where tourists visited a miniature, make-believe world, artificial and "pretty," where craftsmen worked patiently in their homes. But a Japan, also, where factories were beginning to belch black smoke and soldiers paraded in shapeless khaki uniforms. For even then Japan held fast to the sword in its staunch Samurai tradition.

The modern history of the Japanese empire has been one of continual, unswerving aggression aimed at its huge dormant neighbor on the mainland. Abruptly slapped into modern life by Admiral Perry, Japan from the beginning resented Western ways but hastened to adopt them. All the vices of sweat-shops and industrial exploitation, all the evils of militarism and death-dealing devices, she took to naturally. A rich neighbor was right next-door; land-poor Japan could not help but envy China. And so Japan began the first of many bold moves to help herself.

One of my first memories as a boy born and brought up in China is linked with Japanese aggression. The island of Formosa already had been amputated in the first Chinese-Japanese war of

1894. Korea had been cut adrift at the same time and later grafted on to the growing empire in 1910. Tsingtao, erstwhile German colony in Shantung province, had been severed from China in the glorious opportunity offered by the World War. And then came the jolt of the Twenty-one Demands.

Japan demanded: that China recognize Japan's suzerainty in Shantung; that China recognize special Japanese rights in Manchuria and Eastern Mongolia and give Japan special industrial privileges there; that she be given joint control of China's greatest coal mines; that "no island, port or harbor along the coast shall be ceded to any third power"; that China employ Japanese advisers in all national administration; that China's major cities should be policed by Japanese; that China purchase at least fifty per cent of her munitions from Japan; that Japan should have the right to build three major railways in China; that Japan should be free to exploit transportation and mining in the province of Fukien to her heart's desire.

And then all China broke loose in a typhoon of resentment and hurt national pride. Nowhere was the Chinese reaction more bitter than in Foochow, Fukien's capital, where I lived. Strike and boycott, these were the weapons. The boycott swept China. Japan modified the demands drastically and China gave in, but had the bad grace to continue the costly boycott.

But Japan's objectives had been set, and boldly stated before the world. Unswervingly she has kept her guns trained on the mark and, as you check the record, the realization comes with startling force that China slowly but surely has surrendered to the Twenty-one Demands, one by one.

Whether China wants to acknowledge it or not, Japan has established practical suzerainty not only over Shantung but also over all North China. The second group of demands is an accomplished fact. Manchuria and Eastern Mongolia are Japanese, as everybody knows, despite the futile fiction of Manchukuo. Japan now is striking up the Yangtze valley in an attempt to get the Hanyang steel district in addition to the mining sections of North China. No other power has even attempted to get Chinese territory since 1916. Japan has had the field very much to herself. When the present Japa-

nese invasion has subsided, Nippon will have everything but the kitchen sink. The formidable fifth group of demands will fade into insignificance when contrasted with the exactions of a Japan flushed with victory.

Victory is what Japan lives for. Its brief national existence has no other meaning. All its hopes center around military dreams come true. Its general staff toils endlessly, painstakingly, for the Japanese equivalent of *der Tag*. When that day arrives, espionage and preparedness reach a triumphal conclusion. When Japan declared war on Germany, hoping for a share of the gravy, I was on the Pacific, on my way back to China. On the boat was a German general, traveling incognito, en route to the German colony of Tsingtao. His was the task of putting it on a war-time basis. But Japan had other ideas and put them into execution. When our ship entered Japanese waters, a long, gray cruiser flying the banner of the rising sun came speeding up, foam white in its wake. A shot was fired across our bows and our liner hove to. A boarding party came aboard. The smiling, alert little lieutenant in charge stepped briskly up to the pompous, frowning German general, identified him from a photograph which evidently had been secured for just such an occasion and took him off to fight the war in a Japanese prison.

No, Japan's plans are not all on a military basis, they involve other tactics, they have other and far-reaching consequences. China and Japan are not alone in this Far Eastern business.

The Open Door, that historic policy promulgated by John Hay thirty-eight years ago, has been tossed in the wastebasket. While surveying China's future, let us take a side glance at America's stake in the Far East. The Open Door already has been closed to all intents and purposes. Diplomats still content themselves with face-saving devices, but how much foreign trade is being done with China today? What is the United States going to do about it? Only Cordell Hull and Franklin D. Roosevelt know the answer to that one, but a safe guess would be—nothing involving the use of force.

This prediction is predicated upon practical results to date of Roosevelt's flamboyant "quarantine" fireworks and the astutely publicized *Panay* pronunciamento. The Chicago speech undoubtedly was intended as the corner-stone of a new and stiffer foreign policy, but it will be many years before construction of that policy is completed—if ever. For new administrations make new policies. All the hue and cry of the Brussels Nine-Power conference finally was dissipated in a futile whisper of empty hopes. Diplomatic tactics will not work with Japan. Roosevelt, a "big navy" man at heart, is starting the endless, costly process of trying to out-bluff and out-build Japan. But only actual use of force is going to make Japan back down now.

For Japan is on the mainland. The Japanese military machine may be held up for a time by last-man defenses, but it will maintain and consolidate its foothold on the Chinese earth. The only miracle that could prevent that result would be foreign intervention. Thirty years ago, Japan never would

have dared to defy the world. Twenty years ago, she would have dared, but knew better—for she was not prepared. Today she is ready, and the rest of the world can take it or leave it. And the world is taking it—right on the chin. Nippon has made the Nine Power Treaty signatories look like a pack of fools after their brash promise guaranteeing the independence and integrity of China.

Where does all this leave the United States? The answer to that question is not to be found in the bitter resentment of American businessmen in China who suddenly find their investments wiped out. It is not to be found in the diplomatic notes of Mr. Hull and company. It is not to be found in American commercial circles, mourning at the sight of a potential market stolen by a competitor.

The answer lies in the American people themselves. The average American, even as you and I, wants peace more than he wants anything else. Americans today demand peace. They are not going to risk the incalculable suffering of war for the sake of Open Door policies or humane instincts. Undeveloped markets of dream proportions do not stack up very large alongside the bill for another war, especially when we are still paying for the last one. Our sympathies may be with China but that is as far as it goes.

England wants peace and the more immediate danger of European war is giving England sleepless nights. She is not going to interfere. The only power likely to remonstrate with Japan is Russia and, sooner or later, Russia will have to do so, probably with machine guns, infantry and bombing planes. But that is another chapter.

From the purely practical viewpoint, a Japanese China probably would bring much larger and more immediate trade returns to the United States than any slowly progressing Chinese China could possibly provide. True, Japanese monopolies and tariffs may cut heavily into American trade but Japan would have to turn to us for many goods which she herself cannot supply. United States exports to China in 1935 amounted to \$38,156,000. United States exports to Japan in 1935 amounted to \$203,260,000. Those figures tell the story.

The United States can take its immediate losses and get out of the Chinese game, for the time being. In the future, there will be heavy stakes to play for again. "The future," you say, may be years away. True, it may. China has not counted the years, cares nothing for them. Japan may be flushed with victory, a temporary victory and one which will give it control of North China, the coastal fringe, and a few hundred miles of the Yangtze valley. But this victory will remain a temporary one for the long-term look can reveal only one inevitable answer to the question of whether China will become Japanese.

When the present strife ends, Japan will be the apparent victor. Japan eventually will be the loser, the defeated. For her foothold on China will be only that, and nothing more. All the great hinterland, the vast interior, still will be Chinese, and Japan cannot garrison that. Guerilla warfare and the constant expense of maintaining an army in China will



bankrupt a Japanese treasury already depleted by the present war. Harassed and continually outmaneuvered in a million minor details by the incredible patience of China, Japan will never really conquer. That Chinese patience, an eternal reptilian assimilation which has digested all victorious invaders, will win in the end.

In my Foochow boyhood I peered out through the picket fence of the compound wall at a strange parade winding by. There were men marching, really boys, dressed in heavy pink woolen underwear. These boys, glorifying in their absurd uni-

forms, were the youth of China, China's students going forth to fight in 1911. When the revolution came—as it always does, the students led the rebellion against the Manchu regime. And the Manchu foreigners were wiped out, swallowed up by the terrible Chinese stomach which will digest any substance if given time. That stomach has digested the Tartars, the Mongols, the Manchus and a hundred other races and sword-waving conquerors. And slowly, relentlessly, through the years it will continue the eternal process, reclaiming its own and absorbing it again until Japan gives up the battle.

# TEN IMMIGRANT CONVICTS TALK ABOUT THEIR CHURCH

A convict has a rainy-day idea about investigating souls

JOHN MONAGHAN

---

---

---

IF there is anything drearier than a rainy day on a prison farm, it is two of them, and this was the third in succession. Odd jobs, saved for such days, all cleaned up; tired of games; tired of reading. From my cot at the end of the almost two-hundred-foot-long dormitory building, my eyes roamed down along the long double row of beds. Fifty-odd convicts variously engaged in reading, playing games, mending, strumming musical instruments and talking. A curious mixture of nationalities. What about that article I read in a back number of *AMERICA*? *Has the Immigrant Kept the Faith?* Shucks, I could do a lot of investigating right here, if I didn't get my block knocked off. I think I will take a chance and ask ten immigrant convicts why they have not kept the Faith. No need of my asking them if they have kept it.

Foolishly, I took along a sheet of paper on which to note answers. My first victim corrected the error, also furnished a little humor. He absolutely refused to answer any questions; but on the other hand, immediately burst forth into a monolog that included his life history, religious views and experiences, also his intentions, religiously speaking, for the future. The sum total of his talk was that keeping the Commandments was impossible and nobody did it anyhow: "You think relig all right. I think relig all wrong. God say love your neighbor; my neighbor cheat me. I try to get my money back, he spit in my face. I kill him, for he no good. The

judge say life, I stay here sixteen years now, losa money, losa wife, losa kids, losa everything. Where God then? Priest say, no go to confesh, no go to church, go to hell. What's a diff, hell here, hell there, hell all the time. I don't believe it. I die, I stay dead, just like a pig, cow, dog; you believe what you want; I believe what I want, and I won't answer any d—— questions."

Number two was a man of parts, a world wanderer. He had attended Mass in most of the countries of the world; was an accomplished linguist and interesting narrator of the customs of people in the far parts of the world. For some time I had noticed that he had made the Sign of the Cross, and displayed reverence toward religious articles, yet never attended Mass. His answers indicated that he was in rebellion; that it would be but temporary, and that he was much to be pitied: "Sure I am a Catholic, I go to Mass all my life, everywhere. When I am out of work, sometimes I go to church three, four times a day, ask God to help me, ask Him to help my family. Look, see my medals, see my scapular? Why I don't go to church here? I don't know; I don't feel like praying any more. Outside when I have tough luck, I say: 'Well, God does this for my good.' Then I got arrested. I lose everything; everything goes to the bad. Police trick me, nobody cares, it makes me sick. I am still sick. When my time is up and I get outside and I get better, then I'll go to church again. Sure, I believe

my Church the only right Church. I'll punch any guy in the jaw who tries to make me go to another church."

Numbers three and four were conversing and both stoutly declared their adherence to Catholicism. But both agreed that Sunday attendance at Mass was not necessary. The fact that they prayed daily and received the Sacraments once a year covered the essentials, and essentials were all in which they were interested.

Now number five was an honest, interesting chap. He volubly declared his enmity to all religion. In his mind, Christ was but another religious fanatic, who borrowed all His stuff from dead-and-gone beliefs that existed before Him. The only reason that His Church continued to exist was because the rich fostered it; not because they believed, but because it assisted them to keep the poor in subjection and prevented them from rising in revolt. Poor chap, what faith he was capable of! He had swallowed all the bunk of Communism and was actively engaged in spreading it among his associates. Further conversation revealed that he expected to see all religion wiped off the earth and Utopia arrive within his lifetime.

The attitude of number six is common among Catholic convicts. He said that he believed everything that the Church taught, but had grown careless and neglected to attend his duties for years; also that people who ran to God as soon as they got in trouble were tainted with a yellow streak. His plan was to take his medicine and return to God when not under duress.

Seven said that he was a *real* Catholic, inasmuch as he was a generous supporter of the Church, and always made his Easter duty; also that he was sure that he would reach Heaven just as quickly as those that ran to church all the time. His revealing mistake, during our conversation, was that he talked too much. Gradually, it became plain that his sporadic contributions were inspired by selfish motives. His livelihood was gained through the sale of liquor and his donations were given to Catholic organizations whose members frequented his place of business.

The next was a man with an unfortunate background, quite willing to relate his religious experiences and the conclusions he had drawn from them. At the age of nine his widowed Catholic mother had him placed in an institution that permitted no religious services within its walls. From there he emerged in a sea of doubt. The early teaching and example of his mother, supplemented by that of the parochial school, had inspired him with a belief in God. Years of association with those of various beliefs, but mostly of none at all, had almost obliterated it. Several times he had experienced a yearning for certainty on this tormenting question. On three occasions he had subjected it to the following test: he would select a task, the fulfilling of which he would accept as a sign from God, always making sure that it be a disinterested one that should be pleasing in His sight, such as the righting of some flagrant wrong. Then he would enter the nearest Catholic Church and

on his knees ask God to perform this task within a reasonable length of time. No sign had ever come, and he allowed that his unjust arrest and conviction had ended forever any chance of his belief. Subsequent talks showed that the question was just as lively as ever in his mind. When asked to contribute to the altar fund he did so generously, remarking that he envied those who could believe.

Nine said that, although he was raised a Catholic, and came from a thoroughly Catholic country, he had learned the real truth from other sources; sources that were not bossed by priests and a Pope. The real truth being that every man who believed in Jesus Christ as his personal Saviour was sure of salvation. Churches were entirely unnecessary; they and the Sacraments were inventions of the clergy to enable them to graft an easy living from the poor. He was a sympathetic sort of chap. He said he did not want to hurt my feelings and pitied me because I was a pretty good sort of fellow. He even offered to help me get my eyes opened also.

My last victim held views parallel with number five; frankly Communistic. The collecting of these views consumed an afternoon and part of the evening. I had been the center of several groups, mostly hostile, that had offered ridicule, comment and advice freely. The men I talked with were Italian, Polish, Bulgarian and Irish. These notes I laid aside for about two and one half years. In the meanwhile groups joined together and formed a Study Club and Adoration Society. The following is a resume of the subsequent attitude of these men:

Number one continued the same and at times became actively hostile to our efforts.

Two became actively interested in the prison apostolate and one of the most devoted of our number. Many of his leisure hours were spent fashioning paper flowers for use on the altar.

One of numbers three and four returned to the simple Faith of his childhood and is now a frequent communicant.

Five remains the same, to all appearances, but must have tired of trying to impose his convictions on others. He has been very silent for months.

Six reversed his attitude before leaving here.

Seven left, still declaring himself a good Catholic, although he had entered church but twice while here.

Eight had a short stay among us, but during it enjoyed several talks with one of our number, receiving considerable enlightenment. The dissatisfied, searching state of his mind will eventually lead him home.

Nine still refuses to listen to any of the old "superstitions"; likewise number ten.

All of which seems to indicate that the reasons for immigrants keeping or losing the Faith are the same as for native-born Americans. They are also the same for him who is free or behind the bars. They are dependent upon the thirst for God and truth which the individual may have and hold. These, in turn, depend upon opportunities and Feeders of His sheep. Feeders of His sheep may, and often must be, of the laity. This—in jail or out—is what our Holy Father calls Catholic Action.



## OUR CHOIR LOFTS

ROBERT HEGER-GOETZL



SOME weeks ago, on the train between St. Louis and Chicago, I made the very interesting acquaintance of one of those extreme "High-Church" Protestant ministers who call themselves Anglo-Catholics and insist on being addressed as "Father." Our conversation soon drifted into the realm of dogmatic theology and reached the climax when he assured me that he believed and preached everything that the Roman Catholic Church teaches with the exception of obedience to the Pope; and that he was willing to point out a number of papal legislations to which no Catholic, layman or priest, pays any attention. He, therefore, believes himself on the same spiritual level as any Papal Catholic.

Knowing of one very important papal legislation, namely, the famous *Motu proprio* of Pope Pius X, which will celebrate its thirty-fifth birthday this November, and knowing how utterly it is being disregarded in this country, I did not want to get into any further argument with the Reverend Divine. But he, sensing my sudden embarrassment, leaned back and said: "You are a musician. Now tell me, do you know of any Catholic priest in this country who observes the *Motu proprio* as strictly as our Canon Douglas? Or have you any church where you can hear plainchant so beautifully sung as in the Anglo-Catholic Church of St. Mary the Virgin in New York?"

Of course, I was able to answer him, but I had to be careful. It was easy to mention the endeavors of some members of our hierarchy; or of such members of our clergy as the Father Angel Conangla, C.M.F., of San Antonio; Father Edwin V. Hoover, Chicago; Dom Gregory Huegle, O.S.B., Conception, Missouri; and Father Louis Bonvin, S.J., Buffalo; and the exceptional work of such layman as Pietro Yon, Elmer Steffen and Nicola Montani. But I was afraid to talk too much. And this for a very good reason.

In the past four years I have traveled several times from coast to coast and made it my business to visit as many churches as possible. I was not interested in elaborate Sunday services but listened chiefly to the kind of music that is being played and sung on week-days and during special services like May devotions, Novenas, etc. I tried to meet personally as many organists and choir-masters as possible and always took notes.

In making this musical survey I was not concerned with such churches as St. Patrick's Cathedral in New York, Holy Name Cathedral in Chicago, nor the Benedictine Abbeys of Conception, Missouri, and St. Meinrad's in Indiana, as these are veritable trysting places for the liturgically-minded. And, although it is not possible to print in this article the names of all the churches visited, may it be said that they represent a fair cross-section of Catholic churches in America, including Blessed

Sacrament, New York; St. Benedict's, Baltimore; Holy Family, Chicago; San Fernando, in San Antonio; and St. Alphonsus, in Seattle. I only met personally eighty-nine organists and choir-masters but through their acquaintance I made the discovery of facts which are the more astonishing, because thirty-five years have passed since the *Motu proprio* was first issued.

Of eighty-nine organists only thirty-four had heard of the *Motu proprio* and only six had read it; seventy-one were able to read Gregorian but only seventeen could play from the *Liber Usualis* and provide the proper accompaniment; sixty-four omitted vital parts of the Mass, only four knew that all parts of the sequence must be sung or recited; and only one had read the Decree of May 18, 1917 (4344), which forbids the use of organ chimes during liturgical services.

The Latin pronunciations are linguistic freaks. Atrocities like *compar sit laudatia, dignum et justum es*, and *et ne nos inducas in tentatione* can be heard almost everywhere. And why not? Only a few days ago I attended a funeral in one of Chicago's prominent parish churches—where the woman-organist wailed from the choir-loft as if she were one of the chief mourners—when the pastor of the church who was the deacon of the Mass turned and astonished the faithful with a beautifully sung *Requiescat in pacem*.

There is only one remedy, namely, pay the organist and choir-master such a decent wage that serious students of music will study especially for a career as liturgical organist. Then the Most Reverend Bishops, in turn, can demand of their pastors that only such organists and choir-masters should be given employment as have studied at an accredited school of liturgical music, a demand which will not be an innovation, but was already made by Pope Alexander VII in the year 1657.

The choir-loft is neither a place for ladies who have lost their piano pupils by refusing to keep up with modern teaching methods and are looking to the Church for support in their old age, nor is it a place for seminarians who did not finish their studies but had made only a nodding acquaintance with Church music. It is strictly the place for a capable organist who has a knowledge of liturgy and harmony, who must be able to improvise and transpose, and last but not least, must know Latin well enough to pronounce it correctly.

Ever since the famous Encyclical Letter, *Docta sanctorum Patrum*, of Pope John XXII, issued in 1324, the Church has clamored for better music. In recent times our present Holy Father, Pope Pius XI, in his Apostolic Constitution, *Divini cultus sanctitatem*, has admonished the use of the standards set up thirty-five years ago by Pope Pius X. All the laws issued pertaining to church music are precise in word and instruction.

The Holy Father in Rome has set up these rules for our Church and not for the Catholics of the Anglican Communion. With all due respect for the eminent musicianship of Canon Douglas, the music of our Holy Mother the Church should find its most important exponents in our own churches.

# SCIENCE NEEDS EDUCATION IF EDUCATION BE SCIENTIFIC

The necessity of a good metaphysics for scientists

RUDOLF ALLERS

---

---

---

ALMOST everyone discusses the science of education. But what about the education of science, for it would seem that science has run wild. Though there are many systems of education, each of them holding views which contradict those of all the others; and yet, each of them claims science as its basis and declares that its theories and methods are justified by science. This rather bewildering and dangerous state of things demands explanation.

Education is commonly called an "applied science." This amounts to saying that knowledge supplied by science is used in the realization of definite aims. Education gathers most of its data from psychology, but also uses those of biology and of sociology. The relation of these sciences to education is about the same as that existing between physics and engineering. Physics tells the engineer what laws must be followed to build a bridge, but it does not tell him where to build it, whether it ought to be a railway bridge, or one for cars, or one for pedestrians only. Such questions are not decided by physics but by the real needs of man. Likewise, psychology, or any other science, is able, at best, to tell us how to use its findings for the sake of realizing the definite aims of education; but it can never tell us anything of those aims themselves. The aims which must be followed by education are determined both by the wants of human nature, and by the wants of society.

In the majority of the discussions on education reference is made to some data supplied by psychology, for example, in the question of punishment. Some pretend that children should not be punished at all. Others want certain types of punishment to be avoided at all costs. A third group believes that every kind of punishment will be useful. All appeal to psychology for justification of their views. It is, however, manifestly impossible that psychology as a science could ever serve as a basis for such contradictory statements.

Only two reasons can be found which can explain this amazing confusion: either the data supplied by psychology have been misinterpreted and distorted by the pedagogs, or the data lack the reliability with which they generally are credited.

Both factors indeed cooperate in creating the above mentioned confusion. For, too frequently,

pedagogs will choose from the often contradictory statements of psychologists only those which fit their preconceived ideas and they will ignore all objections. In fact, they do not deduce their ideas on education from psychology; they rather attempt to use psychology to corroborate a pre-determined point of view. On the other hand there are many statements of "facts" which go far beyond a mere objective description of empirical findings. Very often these statements already imply a definite theory and are, without the psychologist being always aware of it, couched in the language and expressed by the categories peculiar to the theory in which the psychologist believes. These theories are, in most cases, not of a psychological nature; they pertain to metaphysics.

All sciences necessarily involve certain problems of philosophy, or more specifically, metaphysics. Nowhere is the influence of the metaphysical views of the scientist so marked as it is in psychology. The controversies raging between the different schools in psychology, dividing this science in an astonishingly large number of "psychologies," have their real origin not in contradictory findings but in the contradictions of the hidden metaphysics. Everyone, scholar or not, possesses a philosophy of his own. And the psychologist, strive as he may to free himself from philosophy, nevertheless has to obey this apparently general rule of human nature. The disconcerting situation resulting from the existence of numerous psychologies instead of just the one would surely improve, if only the psychologists would realize their own limitations and those of their science.

Learned and scholarly though the psychologists may be, they still have much to learn before their work can become a real help to education. Two factors should claim special attention. The first is a real and thorough respect for facts. The other, a clear awareness of metaphysical backgrounds, that of psychology in general and that of the individual psychologist's mind in particular. The modern psychologist, of course, will think this preposterous. No one, he is sure to declare, has ever had a greater respect for facts than he has. No one is less prejudiced by metaphysics than he is. Undoubtedly the modern psychologist openly decries metaphysics



and speculation. He does so only because he indulges therein secretly, without recognizing it.

This metaphysics is, for the most part, badly defined and poorly elaborated. What the modern, empirical psychologist boasts of, viz., his being purely a scientist, disinterested in all philosophy, proves in truth to be the greatest handicap in developing a really objective and scientific psychology. Metaphysical views, hidden and veiled though they may be, are apt to lead astray scholarly minds, just because these views are actually undeveloped and vague. Those who do feel the need to work out their vague and undeveloped ideas and try to reach greater clearness are called philosophers. The difficulty with the psychologist and, for that matter, with the scientist in general is not that he is too much of a philosopher but that he is not enough of a philosopher. He ought to be philosophical enough to have a clear idea of his own philosophy, because this knowledge alone can warn him against surreptitiously and even unwillingly introducing into his statement of facts his philosophical ideas.

A clear, full knowledge of the metaphysical background will assure the necessary respect for facts. By this term "respect" is meant, in the first place, the attitude of readily accepting every fact as such. Very often the modern scientist is quite willing to respect and to accept the facts he sanctions, but he shows little inclination to accept others which are not in accord with his hidden philosophy. The result of this is that facts, absolutely unmistakable to the unsophisticated mind, are ignored by the scholar. Some schools of psychology deny that there is any such problem as the relation of body and mind. Others deny that consciousness can be a topic worthy of scientific endeavor. While others deny the existence of mental phenomena not consisting of sensations. It is indeed a poor philosophy which makes its follower shut the eyes to facts and to deny their existence.

Materialism in all its different shades cannot perceive the essential differences between mental and biological phenomena. Determinism conditions an incapacity of acknowledging the fact of freedom of the will, which after all is a fact impossible to ignore. Nor can one call it an "illusion," without giving an explanation of how this illusion arose (which for that matter no determinist has ever been able to do). There are many equally erroneous ideas whose enumeration would be rather tedious.

All these views are not results forced upon the mind of the psychologist by his empirical findings; they are the offsprings of his philosophical attitudes. The situation is more or less the same in the other sciences, though the mischief caused by erroneous philosophies underlying many of the theories does not become so apparent, or does not lead to such grave consequences as it does in the case of psychology and its influence on education.

The effects of a thoroughly unsound philosophy become, however, manifest in physics, because the physicists, or at least some of them, continue to criticize philosophy and believe that their findings and theoretical explanations can invalidate certain principles of philosophy. This would not matter

very much if these discussions did not affect the people not admitted to the inner sanctuary of science. But today they gain greater importance, since the opinions of the scientist are appropriated by laymen and believed to be really serious objections against true philosophy.

Science as such, therefore, need not change nor need it become "educated." It is far otherwise with scientists. One cannot, of course, expect scientists to be an exception. Man is liable to become entangled in mistakes and to hold quite erroneous views. He is, moreover, inclined to fall in love with his own ideas and to be blinded to all reasons opposed to them. To correct these primitive tendencies is one of the most important tasks of education, even the education of the scientists. But one can hardly hope to change the minds of those who have already gained fame.

If only the scientists, and particularly the psychologists, would become conscious of adhering to definite metaphysical views, a good deal would be won. But the most important thing is to train the young so that they will recoil from all unsound metaphysics and turn to a reasonable philosophy. Such a training need not be limited to students intending to devote their life either to teaching or to research work. Other people need this training no less. The influence of so-called scientific opinions, and the metaphysics they imply, gain, and their popularity depends almost exclusively on their being taken up by the laymen. Teachers and scholars are but a small minority compared with the rest of the nation. It is the acceptance by the more or less intellectually trained masses which conditions the efficiency of ideas. These are started on their course by scholars or teachers; their success depends on their reception by the public. As long as we cannot bring teachers and scientists to acknowledge sound philosophy—indeed a hard task, given the innate stubbornness of this class—we can only try to imbue the juvenile minds with the spirit of true philosophy and to make them capable of discerning truth and self-contradictory systems. Hence the enormous importance of a good training during the last or the last two years of college. If we want to secure a "well educated" science for the next generations, we must take care that as large a number as possible of our students become educated in this manner.

Here, as in many other human affairs, we are moving in a circle, not a vicious one, but a circle nevertheless. Youth must be taught science based on sound metaphysics; to teach efficiently we need more teachers and more schools. We can break through this circle only by successively enlarging the range of our influence. It devolves on Catholic schools of all kinds, and particularly on colleges and universities, to further the intellectual and cultural standard of the coming generations of not only the Catholic people, but also of the whole nation. Only by instilling in a great many of future scholars, teachers, citizens in general, the spirit of sound philosophy can we hope to "convert" and to "educate" science, so as to end the now existing deplorable state of "Science" and "Education."

## PACKING THE SENATE

ONCE upon a time, Senators were sent to Washington to represent their respective States. It was assumed that they would also have an eye to the general welfare, but their specific mission was to manifest and protect the wishes of the people of the State who had elected them. In effect, they were ambassadors of sovereign States to the Government at Washington.

Within recent years, a new theory has been proposed. The function of members of the Senate is to support all policies proposed by the Administration.

We cannot accept that theory. To us, it appears to contradict the whole spirit and purpose of our dual form of government. It assumes that one man is gifted with the wisdom which will allow him to write the measures which will promote the general welfare, while not infringing upon the constitutional rights of any State. It dispenses with the enlightening criticism which an independent Senate might give the chief executive. It nullifies the constitutional provision that the chief executive is to make certain Federal appointments with the advice and consent of the Senate.

Once more, we must turn to the Constitution. The three departments of government, the executive, the legislative and the judicial, are established by that instrument. In the spheres ordained for them by the Constitution, they are independent and supreme. Neither the executive nor the judicial branch is charged with the duty of enacting legislation, nor is it the duty of the executive or the legislative departments to say with finality what the law is. While the framers of the Constitution assumed that the three departments would work for the general welfare, they carefully provided that none would be subservient to any other. On the contrary, one is a check upon the other.

That this system may be retained, the proper independence of the departments must be retained. When one department controls any other, the first step to totalitarianism has been taken. When all are merged, we have a totalitarian state.

More than a year ago, the American people expressed in unmistakable language their horror of a controlled Federal judiciary. They felt, with John Marshall, that it is emphatically the function of the courts to say what is the law. They held that this principle should not be weakened, but strengthened. Their reaction to the attempt to subject the Federal judiciary to the legislative or executive department showed that they understood and wished to preserve the Government established under the Constitution, even though some other form of government was presented as more "efficient."

No less necessary is it for the people to resent the efforts of any branch of the Federal Government to guide or limit their right to choose their own Senators. The chief executive must retain the functions allotted him by the Constitution, and we must have courts free from executive and legislative control. No less necessary is it to have a Congress free to exercise its constitutional duties.

## WHICH SCHOOL?

IT is not too soon to consider the school which your child will attend next year. To care for the mental and religious welfare of their offspring, is among the most sacred duties of parents, and here the school is an indispensable aid. But whatever school is chosen, it must be Catholic. Catholic parents are not free in this matter, any more than they are free to absent themselves from Mass on Sunday. The Catholic school for the Catholic child is not a counsel, but a strict law. Only the Bishop can decide when an exception is to be made, and under what conditions.

## THE RIGHTS OF TH

WAS it Lincoln who wrote that it was dangerous to claim for ourselves a natural or constitutional right which we are unwilling to grant to our fellows? The statement is in keeping with the philosophy of that great American, and seems connected with him, since in his day there were many, in the North as well as in the South, who while willing to concede privileges to the Negro, shrunk from the admission that he might have rights as a man.

That attitude persists. It is one of those unlovely manifestations of human nature which we occasionally perceive in ourselves. We are quick to defend property rights when our own property is threatened, but Bill can look out for himself. We claim the last constitutional protection for our free speech, but see no reason why the same protection should be extended to Democrats, Prohibitionists, or, in short, to any who do not think as we think. The labor leader who feels himself free to attack the A. F. of L. or the C. I. O., according to the camp he has chosen, appeals to the Wagner Act to punish a manufacturer who has done exactly the same thing, or to make an example of Henry Ford who has said publicly that all labor unions are bad for the wage-earner. And, of course, while wage-earners must be protected in their right to organize for their mutual benefit, those who pay the wages should be jailed, if they unite for the same purpose.

The root-trouble, it seems to us, is our tendency to insist upon our own rights, instead of insisting upon the sacredness of human rights.



### AUSTRIA PROSTRATE

NOW as never before the people of Austria need our prayers, for the reports from that unhappy country are disheartening. Whether the Nazis will adopt the violent policies which have disgraced them in Germany, or have recourse to forms of persecution outwardly milder but in reality more destructive, the next few weeks will tell. But that suppression of all minorities will be the rule is certain. The campaign has already begun, and there is nothing in Hitler's known philosophy which gives ground for the supposition that he will approve civilized government for Austria.

SOME months ago, Father Toomey's "Bias Contest" gave us some vivid examples of the extent to which the American press can distort the news, or for a report of actual events can substitute without notice to the reader, a picturesque account of what some editorial writer thinks should have happened. While the specimens gathered by Father Toomey ranged over a fairly wide variety of topics, in all it was clear that the enemy to be attacked was the Catholic Church.

In most of these instances, the point of departure was either the alleged atrocities of the Nationalists in Spain, or the infamous "morality trials" staged by Hitler and his satellites. So marked was the animus displayed against the Church in these reports that it was all but impossible to escape the suspicion that certain groups, some foreign, a few native, and others international, had banded together to deceive the American public. Their propaganda was not always skilful; but it was kept up persistently, probably on the theory that if a great deal of mud is thrown, some of it will stick.

So much has been written to explain the position of the Nationalists, that ignorance now seems inexcusable. As the Archbishop of Cincinnati wrote in a letter read in the churches of the Archdiocese on July 10, "there is no reason for the average American to remain any longer uninformed about Nationalist Spain." If he remains in that unenlightened condition, the reason, writes the Archbishop, is either that "he deliberately chooses to be ignorant of conditions and facts," or that "his prejudice is so deep-rooted that he cannot have an open mind on Spain, and on the Spanish character, culture and religion." We greatly fear that some, a few Catholics among them, choose to remain in that inexcusable form of ignorance styled by the moralists, "affected." Time may bring them better counsel.

For much of the prejudice, however, and the deepening of prejudice already existing, the misleading and even mendacious accounts appearing day after day in our newspapers, must be held accountable. The story of Mexico is now being told of Spain. It is not so many years ago that any lurid tale with an alleged Mexican origin could find a place in almost any American journal. We were regaled with tales of the enormous wealth of the Mexican clergy, and of their luxurious mode of life. To heighten the contrast, we were told of a brave people held in peonage by the Church, and of a noble, high-minded Government which had dedicated itself to the task of freeing them.

Even were these stories true, they afforded no justification for the murder of thousands of priests and laymen by the Mexican Government, for the confiscation of all Catholic churches and schools, or for the suppression in that unhappy country of human rights held sacred by all civilized Governments. When Catholics complained that the picture seemed somewhat overdrawn, the only answer given by our leading news-gathering agencies was that owing to the disturbed condition of the coun-

### OF THE COMMUNIST

These rights, natural, or guaranteed in a constitution, do not pertain to any one individual exclusively, but to all. Men enjoy natural rights, simply because they are human beings. Constitutional rights are attributed to them in virtue of their citizenship. The first belong to all men, irrespective of their character, creed, or nationality, and the second to all who have not forfeited their citizenship. Hence, when a man denies to any of his fellow-citizens a right of either class, he shows that he does not know what a right is. When he enforces this creed, he becomes a dangerous bigot.

In their zeal against anarchy, some officials have recently affirmed that "the Communist has no rights." It is difficult to take this statement seriously, or would be, had not these officials gone far to make it the law of their locality. In the Catholic view, the Communist has every right which pertains to him as a human being. As a citizen, he is entitled to exercise all the rights, and to enjoy all the guarantees, enumerated in the Federal Constitution, and in the Constitution of the State in which he resides. No less than the Catholic, he can claim from the Government protection for his life, his liberty and his peaceful pursuits. Communists have rights, just as wage-earners have rights, along with Jews, Catholics and convicts.

The Catholic who denies to the Communist his natural and his constitutional rights is to that extent an ally of Stalin. Unwittingly, we are willing to concede, he makes himself a propagandist for Communistic doctrine.

try, a wholly accurate account of what was happening in Mexico could hardly be asked for.

Apparently, the newspapers acted on the principle that if the news could not be obtained, a lie would do equally well. But when the persecution was at its worst, Francis MacCullagh went to Mexico, and returned with a story which today is recognized as substantially accurate. He showed that the news could be obtained, but when his articles were rejected by a majority of our newspapers, it was clear that the news was not wanted.

Within the last year, and particularly within the last few months, propaganda has taken a new turn in the press. Its purpose is to show that all Catholics, American Catholics included, are bigoted supporters of "Fascism." Intelligent men, familiar with the Church's teaching, know well that the Church does not single out for preference any one form of government. Certainly she teaches, and every Christian believes, that the state as well as the individual has duties to God and to man. It is not omnipotent, but subject to the control of the natural and of the Divine laws. Provided, then, that the rights of Almighty God, of His Church, and of the citizen, are respected, the church can pursue her mission for souls under any form of government which the people may choose.

As for Catholics in the United States, the Archbishop presents the case, briefly and accurately, when he warns them not to allow propagandists to put them "into a position of advocating Fascism or Nazism." Our form of government is that established by the Constitution of the United States, and all Catholics "as good Americans will say that they reject Fascism, Nazism and Communism, and insist upon true American democracy."

## WHO PAYS?

ACCORDING to the press, the private car in which Mr. Roosevelt is touring costs \$75.00 per day, plus eighteen passenger fares. There is an additional charge, it may be supposed, for the pilot engine which precedes the Presidential train.

The President's speech at Marietta was of some national interest. His speeches at Covington, Louisville, and at other points in Kentucky were purely political utterances. Mr. Roosevelt spoke not as President of the United States, but as head of the Democratic party, campaigning for one candidate in the primaries, and against another.

We assume, then, that the bills for this trip will be paid by the Democratic National Committee, and not by the Government. Ordinarily, the question of who pays would be impertinent, but it is not in the present instance. The Committee's recent invitation to Federal civil-service employees to contribute to the Democratic campaign fund makes it decidedly pertinent.

Are the costs of the President's train to be defrayed by contributions "solicited" from low-paid clerks and stenographers employed by the Government? We ask the question publicly, and in all good faith.

## FALSE PROPHETS

IN the Gospel to be read tomorrow (Saint Matthew, vii, 15-21) Our Lord warns His disciples against false prophets who come in the clothing of sheep, but inwardly are ravening wolves. At the same time He gives us a test which will enable us to know their character. What are the results of their prophecy and teaching? "By their fruits you shall know them."

A prophet is not necessarily one who foresees the future, and reveals it. In a wider sense, it includes writers, public speakers, teachers and all who have what they call a "message" which they desire to make generally known. Using the phrase in this larger meaning, it becomes apparent that one of the most prominent figures in the modern scene is the prophet. He roars from the platform, and thunders from the editor's desk. We hear him in the theatre, and observe him as he is pictured on the screen. Sometimes he is the leader of a labor movement, or the force that gives some scheme for the improvement of economic conditions its drive and its appeal. We entrust our children to him in the secular school, and oftener than we know we read his message in an apparently harmless story of adventure in a popular magazine.

It would be unjust to conclude that "prophet" is a term of modern reprobation. But there were false prophets in the land of Judea from the days of Moses down to the time of Our Lord's preaching. There are false prophets today as well, and as ever they come to us in the guise of sheep. To cite a patent example, no one is more ardent in his profession of devotion to the Constitution and to American ideals than the American Communist who is trying to gain control of a labor union. His thoughts, apparently, are of peace, and his ways are gentle. Nor will he change his outward character until he has secured his aim. What will then happen, we can see in Russia, a land in which labor unions are not tolerated, and where all workers must do the bidding of their masters in the Government.

It is not always easy to detect these false prophets. They are artists in dissimulation, and so able in presenting their views that the ordinary man who does not examine their antecedents is apt to take them on their own rating. One aid which, it is to be feared, very many Catholics neglect, one source of knowledge which would help them to arrive at correct conclusions, is the Catholic press. Our weekly, monthly and quarterly magazines are conducted, for the most part, by specialists who have been trained to sift the true from the false, and they are continually unmasking these false prophets. Their work, as one of the Popes has said, is that of a mission which without interruption enlightens and exhorts.

The Catholic press does not ask for support as an alms. To its subscribers, it gives more than it receives. It asks for support on the plea, which should appeal to every Catholic, that it has a work in these days of false prophets which only the Catholic press can fulfil.



# CHRONICLE

---

---

---

**THE ADMINISTRATION.** President Roosevelt opened his trans-continental speech-making tour at Marietta, Ohio, seat of the first government of the Northwest Territory. The occasion was the one-hundred-and-fiftieth anniversary of the opening of the territory. Here Mr. Roosevelt endorsed the candidacy of Senator Robert Bulkley. . . . Pushing down into Kentucky, the President, after declaring he was not interfering "in any shape, manner or form in the primary campaign in Kentucky," remarked that while Governor Chandler would make a good Senator, it would take "many, many years" before he would be as good as "that son of Kentucky, of whom the whole nation is proud, Alben Barkley." . . . In his progress through Kentucky, the President found an opportunity to say something about the New York State budget. Upon retiring from the Governorship of New York, Mr. Roosevelt left the State with a \$100,000,000 deficit. Governor Lehman in five years erased this inherited deficit, announced the balancing of the New York State budget. The New York Executive was able to do this, retorted Mr. Roosevelt from Kentucky, because of the Federal funds poured into the State. . . . In Oklahoma, President Roosevelt did not give his unqualified endorsement to any primary candidate. He did, however, refer to "my old friend, Senator Thomas," and made complimentary remarks about Governor Marland, another candidate. Three days later Senator Thomas was victor in the primary. In Oklahoma, Mr. Roosevelt declared that "America calls for government with a soul." . . . Helpful words for Mrs. Caraway, battling for the Senatorial nomination in Arkansas, came from the President. . . . In Texas, from the rear platform of his private car, Mr. Roosevelt announced the appointment of Governor James V. Allred to a Federal judgeship. He had praise for five Texas Congressmen, referring to each as "my old friend"; no words of praise for Senator Connally or Representative Sumners, both of whom fought his Court-packing plan. . . . In Pueblo, Col., President Roosevelt received a petition from steel workers, requesting him to run for a third term. . . . Mr. Roosevelt revealed there will be a deficit of approximately four billion dollars during the present fiscal year. This will be the ninth consecutive deficit. The national debt will be more than forty billion dollars at the end of this fiscal year.

— — —

**AT HOME.** The Workers Alliance, radical organization made up of WPA workers and unemployed persons, announced it would enter actively into the election campaigns, support Senators and Representatives committed to increased relief wages. . . . Following the death of Associate Justice of the Supreme Court, Benjamin N. Cardozo, Senator

Vandenberg urged an extra session of the Senate to confirm or reject President Roosevelt's nomination for the vacancy. . . . Aroused by two lynchings within a week, Senator Wagner requested investigation by the Attorney General. . . . Senator Shepard, chairman of the Senate Committee on Campaign Expenditures, ordered inquiry of "vast expenditures of public funds" to influence the primary elections in an undesignated State. . . . The Indiana Democratic Convention named Senator Van Nuys for the Senate, endorsed Paul V. McNutt for the 1940 Democratic Presidential nomination. . . . In the big, silver monoplane, New York World's Fair 1939, Howard Hughes, with a crew of four, left New York, Sunday, 7.20 P. M., E. D. S., July 10, flew over the Atlantic, landed in Paris sixteen hours and thirty-five minutes later, less than half the time required by Lindbergh eleven years ago. From Paris, Hughes flew to Moscow, then to Omsk, to Yakutsk, Siberia, to Fairbanks, Alaska, to New York. He landed in New York at 2.37 P.M., E. D. S., Thursday, July 14, having made the 14,824 mile globe-girdling flight in ninety-one hours.

— — —

**FRANCE.** Every Jew east, north and south of Switzerland must be rated as a potential refugee, it was said at the Evian Conference, where the Refugee Plan proposed by the United States seemed nearer approval. Catholics joined in the discussion and revealed that there are more than 500,000 so-called "Non-Aryan Catholics" in the Reich. . . . Rheims cathedral was opened again to public worship after its restoration had been completed with the aid of John D. Rockefeller. Ambassador Bullitt, who had been invited to speak as a gesture of gratitude to the United States, used his opportunity to sound off in favor of France and against the "aggressor nations" who bomb women and children. . . . At the Rheims rededication, Cardinal Suhard, the Papal Legate, spoke of Charlemagne and Joan of Arc. For a day republican France and the Catholic Church laid aside their differences and in the restored cathedral found that they could be allies in the defense of human liberty. Mr. Rockefeller's gifts to the cathedral were in excess of 37,000,000 francs. . . . France, although arming for a war she fears may come with Nazi Germany, has made an agreement to sell Germany annually 7,200,000 tons of Lorraine iron ore, some of which may be used in the manufacture of war supplies.

— — —

**GREAT BRITAIN.** Arab tribes from Trans-Jordan were reported massed on the Palestine frontier as Britain sped warships and troops to snash the worst Jewish-Arab outbreak in the Holy Land's recent history. Since the first of the year nearly

300 lives have been lost and hundreds wounded in bombings, ambushes and pitched battles. Pointing out that the rioting resulted in the death both of Jews and Arabs who were innocent of creating disorders, Jewish leaders warned that civil war was "imminent" should the Jews "give up self-restraint for acts of revenge which dishonor the Jewish name and undermine progress toward a national home." . . . Britain handed over to the Irish Spike Island Fort, one of the biggest fortifications in Southern Ireland. British soldiers changed guard for the last time as green-clad Irish troops marched smartly to their posts. Scenes of jubilation and fraternization marked the surrender of this fort, to be followed, according to the treaty provisions, by the evacuation of Berehaven and Lough Swilly forts.

— — —

SPAIN. Steady progress marked the four drives being pushed by General Franco, in personal command of 200,000 troops, against Valencia. Gathering momentum after the capture of Nules, the Nationalists bore down to effect a junction at Segorbe, the key to the city on the coast whence Madrid has drawn supplies for resistance. . . . Nules was taken by an unusual maneuver. For seven hours the Nationalists laid down a steady barrage all around the town and nearby crossroads but made no artillery preparation for the attack. Then two battalions were suddenly thrown against the southern side of the town. Since the loss of Nules was a foregone conclusion, the Loyalists had left only a skeleton force which was cleaned out at once. By the time reserves were rushed up it was too late except to delay slightly the Franco advance south of the town. . . . Reports that a drive to match the coastal campaign was being plotted to complete the splitting of Republican Spain from France brought frantic action from the French general staff. . . . William P. Carney, correspondent for the *New York Times*, got a dose of the Communist reaction to his war stories, when five of the eighty Americans he interviewed in a prison camp refused to give him their names and taunted him as a "Fascist." Most of the Brigade "volunteers" wondered how they would get home, and many said their trip to Spain had been financed by the Communist party, the North American Committee to Aid Spanish Democracy and allied groups who persistently have denied any recruiting activity in the United States.

— — —

GERMANY. No German comment was as yet available with reference to the strong attack directed by *Osservatore Romano* against the new divorce laws effective throughout the Reich on August 1. In a front-page, two-column article the Vatican organ points out that the new legislation is designed to "consolidate the family," but contains only regulations that hinder matrimony or render its dissolution easy. Even more violent are the *Osservatore's* protests of the statement attributed to Joseph Buerckel, Reich Commissioner for Aus-

tria, that he had prevented the Countess Fugger from living at the palace of Dr. Schuschnigg because "as a good Catholic he could not allow concubinage." This declaration, it went on, is a fitting commentary on German matrimonial reform "whereby any one wishing is enabled to annihilate his own family and whereby adultery is not made a cause of but a means to divorce, since the two guilty parties are permitted to contract a scandalous but legal marriage." The Vatican paper continues by pointing out sarcastically that Herr Buerckel, though he says he is a good Catholic, shows no sign of wishing to resign in order not to be obliged to apply a law that "wounds every good Catholic" and to prevent concubinage, "which he claims to have expelled from Schuschnigg's door, from entering through all the windows of every Austrian home."

— — —

SINO-JAPANESE WAR. Informal estimates of Chinese casualties during the year are over a million, with the soldier dead above 350,000. . . . Chinese defenders dynamited buildings at the port of Kiu-kiang, as the foe pushed nearer. They were carrying on their time-honored "scorched earth" plan by blasting two pontoons of Standard Oil and also buildings that might prove useful. . . . Tokyo has set an unprecedented naval budget for next year of 800,000,000 yen.

— — —

FOOTNOTES. A League of Nations statistical book reveals the birth rate has fallen appreciably in most countries. The book disclosed: "In many countries reproduction is no longer sufficient to maintain the population." . . . The Foreign Ministers of Bolivia and Paraguay placed their signatures on a draft agreement, forerunner, it was hoped, of a definite peace treaty to terminate the one-hundred-year-old Chaco conflict. . . . Five mines owned by United States interests were taken over by the Mexican Government. . . . Venezuela announced its withdrawal from the League of Nations. Venezuela thus became the ninth Latin-American nation to resign from the League. The others are: Guatemala, Brazil, Costa Rica, Paraguay, Nicaragua, Honduras, Salvador, Chile. . . . King Farouk of Egypt granted permission to his cousin, Prince Abdul Moneim, to marry Princess Myzejen, sister of Albania's King Zog. . . . In Tokyo, the Japanese Cabinet withdrew its invitation to the International Olympic Committee for the holding of the 1940 Olympic games in Japan. The war with China was believed to be the chief reason for the cancellation of the games. It was generally felt that the games would be offered to Finland. . . . Brazil, Argentina and Chile were reported to be appreciably strengthening their navies in a three-cornered struggle for supremacy in South American waters. . . . In Czechoslovakia, Premier Milan Hodza interviewed leaders of the various minority groups in an effort to satisfy the various nationalities represented in the republic. The Sudeten German party was still insisting on the demands made by Henlein.



# CORRESPONDENCE

---

## MARRIAGE LEGISLATION

EDITOR: In my article *Social Diseases and Marriage Legislation* (AMERICA, July 2) I offered some reflections on the recently enacted New York legislation, "submitting all conclusions to the judgment of my betters for correction, approval, or rejection." Hence, I was gratified to observe the letter from Francis J. Connell, C.S.S.R., published last week. Father Connell's merited reputation as a theologian of high rank stamps with authority anything he writes, and in case of difference of opinion, I am happy to assume that he is right and I wrong.

I am far from admitting authority in the state to establish impediments to the marriage of baptized persons. "The state may not create impediments," I wrote, "in regard to marriages invested with a sacramental character." With this principle laid down, I drew a distinction which Father Connell criticizes, and which, I frankly admit, may be open to criticism. While the state may not create impediments to the marriage of baptized persons, I still venture to think (granted the wide prevalence of venereal diseases, and their transmission through marital contact either to the uninfected party or to the foetus, or to both) that the state may, in the interest of a notable public good, not otherwise to be safeguarded, establish a temporary bar to marriage. I say "temporary," since venereal disease is not incurable.

The other position which Father Connell questions does not refer directly to the right of the state to establish impediments. Suppose that the infected party has made his or her condition known to the party not infected. "Does the natural law," asks Father Connell, "forbid marriage?" With Father Connell, I answer in the negative. It seems to me, however, that in this case the use of marriage would be inhibited until a cure can be effected, or until reasonably adequate means can be secured to protect against infection, (a) the uninfected consort, and (b) the foetus.

(a) Everyone, even a husband and wife, is bound by the law of reasonable care of one's health. Hence direct exposure to this dreadful disease through marital relations would not seem permissible, even when "sins of incontinence may be thus averted." The danger of incontinence can be guarded against (as in other instances when one or other party is incapacitated by illness, or when the consorts are necessarily separated) by certain precautions suggested by common sense and, more particularly, by prayer and by frequent reception of the Sacraments.

(b) In this case, I would stress the fact that not only the health of the uninfected party is in question, but also the temporal and spiritual well-being

of the child which may be conceived. Too often in these unhappy circumstances, the right of the child to be born and to be baptized is seriously imperiled, or destroyed.

Let us by all means preach against birth-control, while always striving to abolish the frightfully unjust social and economic conditions which lead to and foster it. At the same time, we shall do well to preach against men and women (especially men) who demand the rights of marriage, and make little or no effort to live up to its exacting duties.

One other case is suggested by Father Connell. When both parties to the marriage are infected (a) may be disregarded, I should suppose. But it is obvious that here the possibilities suggested under (b) call for even graver consideration.

I thank my second critic, Robert Graham, S.J., for writing that "no disease, strictly so-called, is subject to heredity." I used the term in its popular, not in a biological, sense and for that I am censurable. The sooner we lay that popular delusion, the sooner will the world be relieved from much unnecessary fear. Since Fr. Graham adds, however, that "these social diseases may be due to intra-uterine infection of the foetus," the validity of my argument, whatever it may be, is not affected by his correction.

New York, N. Y.

PAUL L. BLAKELY, S.J.

## THE EURASIAN SOUL

EDITOR: Many American readers living in Europe have undoubtedly found Eric v. Kühnelt-Leddihn's *The European Soul Explained to Americans* (AMERICA, June 4) very unsatisfactory. I came to Europe with the hope—not exactly the expectation—of finding Europeans, in general, possessed of this idealistic "continental soul." My hope has not been fulfilled.

Mr. v. Kühnelt-Leddihn believes that his concept of the Eurasian soul explains contemporary history and politics in non-Atlantic lands. But if this soul actually exists on a wide scale, present European trends are more than ever a puzzle to most of us here. It is strange, too, in the light of this European-soul explanation that the Catholic Church has a greater freedom—and is, I believe, making greater progress—in the Atlantic countries than in most of the Eurasian ones.

I should be interested to know just how the Irish people fit into this Atlantic-Eurasian division. Then (to mention but one more point) if the Eurasian is utterly democratic in a human way, how would one explain the caste system, say in India?

Judging from your writer's article and various other pieces, I believe that he himself, and I say this with admiration, has the European Don Quix-

ote type of soul of which he speaks. But I think that for some reason, possibly that of an over-sympathetic and yet narrow viewpoint, he attributes this same soul to hundreds of millions who in no sense possess it.

Innsbruck, Germany. N. T. WEYAND, S.J.

## WHO WAS SHE?

EDITOR: Out here in the Western Reserve we are very proud of the success of Anne O'Hare, who is mentioned in the article in AMERICA (July 2) as now one of the most important members of the editorial staff of the New York Times. She began her journalistic career as the Dayton correspondent of our diocesan weekly, the *Catholic Columbian*, then owned and published by the Carroll family of Columbus.

Of course it must be nice for the four ladies cited by AMERICA to reflect, even so modestly, on their accomplishments, but there is a note in Finotti's *Bibliografia Catolica Americana* that might temper the assumption of priority in the field. Here it is:

LETITIA CUNNINGHAM: *The Case of the Whigs, who loaned their money on the Public Faith, Fairly Stated, including a Memento for Congress to renew their engagements and to establish the Honour and Honesty of the United States of America*. Phila: Francis Bailey, 1783, pp. 51, 12 mo.

Then Finotti adds this comment:

Some not only suggest but mention that L. C. was a Catholic, but I can find no record. A well-instructed non-Catholic bookseller in New York informs me that for a time she entered a convent in Europe.

Political history indicates that Letitia's pamphlet kicked up quite a rumpus at the time it was published, which was the great pamphlet era in politics. The title seems to warrant the opinion that some of its contents might have present-day application. It is a sorrow, therefore, that we do not know more about the personality of the author, who is thus posed as our first woman publicist. Perhaps Father Wilfrid Parsons, who has done so much recently in digging up the forgotten lore of the Georgetown archives, can come to the rescue of interested research workers.

Columbus, Ohio

STUDENT

## MACHIAVELLISM

EDITOR: I would like to congratulate Henry Watts on his interesting article on Machiavelli and the Jesuits (AMERICA, July 9).

One thought especially struck me during the reading of the article. Have we not a thousand modern Machiavellis with their smug policy of expediency? In *The Prince* we find: "A wise Prince, when he has the occasion, ought dexterously to promote hostility to himself in certain quarters in order that his greatness may be enhanced by crushing it." The statement is nakedly frank, patently immoral. Human beings are to be treated as stepping stones to power. When, like machines they have outworn their use, they are to be junked. You

could almost believe Stalin and Hitler had read Machiavelli, so efficient are they in putting into practice his pernicious political theory.

Perhaps a quotation from James J. Walsh's *What Civilization Owes to Italy* would be apropos here:

It has become the custom to bewail the lack of morality displayed in the principles which Machiavelli lays down for rulers' directions, but if we had any illusions as to how much better our generation was in this regard than Machiavelli's, or how far we have advanced from the crude standpoint of the Renaissance, most of them have been dispelled by the Great War.

Wernersville, Pa.

VINCENT McNALLY

## UNCANONIZED

EDITOR: Recently in AMERICA Frau Schlüter-Hermkes is quoted as making the following observation:

In comparison how distressingly small is the number of canonized Saints in all Christian centuries where sanctity derives from the Christian form of life as exemplified by a husband, a father, a mother! I do not know whether there really exists even one canonized Saint who was neither a virgin, a martyr or a widow.

True, I admit. But is it not, as Cardinal Vaughan once remarked, that there are many, many Saints among the secular clergy of the world but that they would never be canonized, as there was no one interested in their cause. And he continued by saying that members of Religious Orders were canonized because their respective Orders made their lives and virtues known.

I am sure most of us agree that this remark of the great Cardinal is most applicable to mothers of families whose lives are models of Christian sanctity but whose holiness is known to God alone.

Paris, France

MARY KEARNY

## ADD JECIST TO JOCIST

EDITOR: At a time when so many of our American high school and college men are rapidly joining the ranks of our non-practicing Catholics, I take this opportunity to explain in part the necessity of the Jecist movement, approved by Pope Pius XI.

The J. E. C. (*Jeunesse Etudiante Catholique*) which, in Belgium, France and Canada, seeks the re-christianization of the student and then of his group, is the sole factor capable of conquering anew Christ's reign in the American student life.

"The J. E. C. is an active, conscientious and organized participation of all the students to the apostleship of their Catholic education." Its constant preoccupation is to rebuild the spiritual level upon which it labors. Moreover, it is a cooperative movement, which spreads by individual contact. Its method of conquering the student is simple: observe, judge, and then act. I firmly believe that the J. E. C. is the answer to the actual and grave student problem.

Graniteville, Mass.

GILBERT LEDUC



# LITERATURE AND ARTS

---

## DON'T BE A WRITER IF YOU WANT TO WRITE

ALFRED BARRETT, S.J.

---

CONCERNED with the literary state of the nation, Sinclair Lewis, in an article written some time ago for the *Yale Literary Review*, concluded that writers ought not to be "professional writers." They should, he asserted, cultivate some really visible means of support. If you want to be a writer, "become a doctor or a grocer, a mail-flying aviator or a carpenter, a farmer or a bacteriologist, a priest or a Communist agitator."

Because Emerson was a preacher, Hawthorne a customs clerk and foreign consul, Whittier a farmer and editor, Longfellow a teacher, Holmes a doctor, Whitman a government clerk, and Thoreau a pencil-maker, Mr. Lewis believes that the main stream of American literature shows Ernest Hemingway to be grossly in error when he deprecates these authors as a lot of old amateurs, sneering at them for not being stream-lined and chromium-plated professionals like Mr. Hemingway himself.

Probably the economics of literature have little to do with its creation. The question is plainly disputable, and if an attempt be made to solve it by the inductive method, the number of professionals—that is, writers who never had to work at anything but their writing—will balance the amateurs. Such a tabulation would naturally include authors to whom an inherited competence or the munificence of some Maecenas gave the leisure to write now guaranteed to certain promising talents by the Guggenheim Foundation. William Thomas Walsh has pointed out that the world owes much to the Earl of Southampton, Shakespeare's financial angel, as well as to the patrons of Horace, Dante, Tasso, Dryden—and the husband of Edna St. Vincent Millay.

Professional or amateur, the important thing is to be able to write; to be *able* in the sense of having the ability and in the sense of having the opportunity. But it is remarkable how often ability begets opportunity, as in the case of two of our finest poets, Father O'Donnell and Sister Madeleva, both of them writing when they were college presidents with a daily routine of responsibility.

Students of philosophy will recall that when they wished to subject something to analysis, to classify

it according to categories, they made use of the maxim *Quis, quid, ubi, quibus auxiliis, cur, quomodo, quando*. Now it is possible to translate this with almost alliterative exactitude into the "Who, what, where, whence, why, whereby and when" of a thing. The only snare is that *quomodo*, which, of course, means "how." But if we apply the maxim to the concept "writer," the how of his magical success is the one element to elude us. All the others we will find tagged and tabulated by his Boswells.

It is well to forewarn the prospective author, for example, that one of the very best places to write is in jail. During his incarceration, Oscar Wilde wrote his series of letters called *De Profundis*, and after his release the *Ballad of Reading Gaol* under the pseudonym of his prison number. Villon and Raleigh wrote in jail, as did the authors of *Pilgrims' Progress* and *Don Quixote*.

Saint Thomas More, a great lawyer and hence not a "professional" writer, did most of his literary work, I suppose, after hours in his Chelsea home. But his last message written to his daughter, Margaret, after her pushing her way through the guards like Veronica to embrace him—"I never liked your manner toward me better than when you kissed me last"—was but part of the body of great literature that has flowered in the Tower precincts. For competent authority has decided that Blessed Robert Southwell, S.J., wrote all of his poetry there. Special interest for the editors of this Review is attached to a poem written by Blessed Henry Walpole on the death of that former Oxford don, Blessed Edmund Campion, whom Walpole was soon to follow from the Tower to Tyburn—because the name of their editorial residence is Campion House.

There are, luckily, other places congenial to the "where" of authorship. Hall Caine, Tennyson and Mark Twain wrote in bed. Lying in the Old Ship Inn at Brighton, Thackeray, that novelist with the "ideal name for a coachman," jumped up one night and ran three times around the room, uttering as he went "Vanity Fair"! Jane Austen wrote her novels on her lap in her sitting-room, Conan Doyle

needed a crowd; Bennett found inspiration in that last imaginable place for authorship, the room of a hotel; Carlyle had to have a noise-proof chamber; and Proust neurotically remembered things past in a cork-lined "boudoir."

For seven years Hazlitt lived in a house in Westminster, the white wainscoting covered at all angles with his jottings. Robert Frost finds that his muse is more propitious in the chill of coming dawn when the blood runs sluggishly. Louis Bromfield says that he can never get anything done except in France; and the list of expatriates and foot-loose word-mongers has grown of late with the rise of "transgressor" exhibitionists and the "Inside Europe" people.

There must be something about the medical profession especially conducive to the "who" of authorship, judging from the number of doctors who have written successful books. To tick off only a few, there are Doctors Axel Munthe, A. J. Cronin, Alexis Carrel, Halliday Sutherland, James J. Walsh, Paul de Kruif, Dr. Heiser, whose *American Doctor's Odyssey* enjoyed a phenomenal sale, and two medical men with pen-names—Dr. Vangeon, who writes his glorious plays under the name of Henri Ghéon, and "Celine," who gave vent to a despair quite the opposite of Ghéon's spirit in *Journey to the End of the Night*.

There are priests who write, too, but it is so much harder for a priest to be an author than a doctor; for there are some things that a medical man is allowed to tell. I know a priest-author of spiritual books who professes devotion to but two types of literature, the Sacred Scriptures and detective stories. I credit him with the cultivation of each literary form for its own sake, although there are some fine detective stories in the Bible. The introduction to the *Omnibus of Crime*, rates the prophet Daniel, for instance, above Sherlock Holmes and Father Brown as a detective, because of his solving of the case of the thieving priests of Bel and his adroit cross-questioning of the two old men who falsely accused the chaste Susanna.

Further analysis of the concept "writer" would lead too far afield, but I must note two examples of the "when" of authorship. The first deals with that "penciling mamma," Alice Meynell, whose large family did not prevent her enriching the Catholic revival. Her son Everard thus describes her:

I remember her, at a pause in her writing, running her pencil lightly along the curve of the young eyebrow of the child whose head came hardly higher than her table and saying "Feather!" Blandishments we had little of; we were taken into her arms, but briefly; exquisitely fondled, but with economy, as if there were work always to be resumed.

The other instance is equally beautiful. When, in the midst of her founding of so many convents, did Saint Teresa of Avila find time to write? Her biographers describe the scene. Seated in her cell, with a lamp's glimmer casting shadows, she writes on and on, a goose quill tracing strong, masculine characters with incredible rapidity on large, oblong sheets. She suddenly stops, casts a glance at her hour-glass, and her hands flutter tiredly against the dark robe as she signs, "Teresa of Jesus." Then,

with a quick gasp of compunction, she whispers: "May God preserve me, it's half past three!"

No amount of "time to write," no aping of the oddities of professional craftsmen will compensate for the lack of that whereby all literature is made: having something to say and knowing how to say it.

## A LETTER TO EMMET LAVERY

HOLLYWOOD still chuckles over the reaction to a credit-line flashed on the screen in a Fairbanks-Pickford production: "*The Taming of the Shrew*, by William Shakespeare. Additional dialogue by Sam Taylor." So Hollywood will not mind our printing a letter received by Emmet Lavery in reference to his latest play, which includes in its cast three Cardinals, Newman, Wiseman and Manning, as well as Pope Leo XIII:

Dear Mr. Lavery:

We think you got something in *Second Spring*, and might find spot for it on our 1939 program, but you got to make some changes and punch it up some as it don't seem to click or jell in its present form.

First, kindly cut out the religious angle. It would not get by Joe Breen. You can work in a few clergymen, only they can't have any faults. They shouldn't be Cardinals, as the public might think a picture about Cardinals was a baseball yarn.

Make this Manning an Irish type priest, a two-fisted regular guy, like Spencer Tracy played in *San Francisco*. Change Cardinal Wiseman to Rabbi Wiseman, who is also a two-fisted, regular guy, and make Leo a minister (Protestant, but no special sect) and he is a regular guy, too. These three run through the picture, maybe having their little differences, but, of course, you got to keep their noses clean. In the end they all agree it don't make any difference what you call yourself if you shoot square.

Make Jack Newman a young American. What we got in mind is a follow-up of the Robert Taylor hit, *A Yank at Oxford*. What do you think of the title "A Crank at Oxford?" We might be able to get Taylor; so kindly put in a romantic angle, and build up a strong love story between Newman and a Margaret Sullavan type, who could be the daughter of Gladstone, and the Duke of Norfolk is out to make her. He is a rich young rounder, a sophisticated type, and we may sign up Don Ameche for this part.

We would like to have a theme about Newman going to the dogs on account of the girl, and the girl is in a sort of fog, too, when along comes an Act of God, and snaps them out of it. Your present set-up won't do, as we can't photograph the Oxford Movement, unless we decide to make this a musical and have Cole Porter dream us up a dance—sort of like "The Big Apple"—and call it "The Oxford Movement." So see if you can work out something that will give us a chance for a couple reels of spectacular outdoor stuff. Metro did an earthquake, Fox a fire, Goldwyn a hurricane, so we can't use them, for a year or so, anyhow, unless maybe you could see a way to use a combination of all three. How about the whole cast going off on the Duke's yacht and getting caught in a typhoon in the China Seas?

If you can lick this yarn along these lines, we might be able to work out a deal.

Yours very truly,

NIRVANA PICTURES,  
(Signed) Richard Connell

Sam Goldwyn *might* have written that letter. Actually, it was perpetrated by the well-known short-story writer. In any case, Mr. Lavery, you have our sympathy.  
A. B.



# BOOKS

## MARITAIN FURTHERS LORE OF SAINT THOMAS

THE DEGREES OF KNOWLEDGE. By Jacques Maritain.  
Charles Scribner's Sons. \$6

"THOSE who consent to read the following pages closely will perhaps perceive that while rigorously keeping to the formal line of Saint Thomas' metaphysic, and rejecting any form of accommodation or diminution designed to make Thomism acceptable to the irrationally prejudiced, I have on many points attempted to clear the ground and restrict to some extent the frontiers of the Thomist synthesis." That is precisely what the zealous students of Thomism or Neo-Scholasticism welcome. The writer himself—and who more competent to-day?—admits the difficulty inherent in his objective.

Deploing the structural poverty of Idealism as a science of mind, the reader will welcome the vast scope of a work which, starting with the problems of the physicist, ends with those of the contemplative in a contemplation not disjointed from metaphysics, but whose philosophic stability is guaranteed by the rational certitude of metaphysics and critical philosophy. *The Degrees of Knowledge*, as was apparent in the French original and as we are reminded by the author, was not conceived as a didactic treatise, but rather as a meditative elaboration of themes linked together by a continuous movement.

This latter fact explains the chapters' content but hardly makes for their clarity and assuredly makes no small demands on the reader. The frequent reference to problems evoked in French periodicals, discussions of books and periodicals, these and other preoccupations can hardly awaken like response or enthusiasm in the general reader.

The English translation, which was a big undertaking, will not lighten the reader's burden, but in reality imposes new ones. The translation of none of M. Maritain's works is a holiday, and *The Degrees of Knowledge* offered its own peculiar obstacles. It is easy enough to sympathize with the difficulties encountered, but one cannot help wishing that a work of such value had received more competent and correct treatment in the translation. In not a few instances the author's sense is completely missed and some of the *englishing* of consecrated Latin terms is unfortunately infelicitous. Aside from this, the fluidity of the author's thought is scarcely discernible in the English. Fidelity to the original as far as terms go is necessary—and is often missed here—but that should not excuse the translator from giving the reader a smooth, easily intelligible text.

The author's outline of Thomism is inspiring and illuminating. At times it seems to foreshadow a broadening of the author's viewpoint which would not be unwelcome to many. If one is a Thomist because one has abandoned the attempt to find truth in a system built by an individual *Ego* and seeks it from every form of human thought, limited only by *being*, then it seems too narrowing a procedure to limit it to the interpretation of one or two commentators of Saint Thomas, no matter how outstanding. In other words if, as the author admits, Thomism is not a spatialized system or machine, but an organism, it would seem that now the inner structure is secured, new attention should be directed on the outward aspect.

The chapter, *Critical Realism*, is valuable and M. Maritain's position on the Neo-Scholastic concession to Idealism, raised once more by Gilson, is here put clearly. Teachers of philosophy will be well repaid by the middle chapters, and the book, despite its defects of transla-

tion, will be a valued addition to the philosophical library. We noticed some errors, of type and translation in the sketch diagrams, which seem too personal to justify their transference from the lecture to the text where, without the teacher's help, they can prove mystifying. The appendices to the French text are omitted in the translation.

WILLIAM J. BENN

## THE LADY WHO SANG THROUGH THE MOUNTAINS

FANNY KEMBLE. A PASSIONATE VICTORIAN. By Margaret Armstrong. The Macmillan Co. \$3  
HERE'S a book—the life story of an enchanting woman and the noted members of her family—replete with color and interest from the first line to the last.

The Kemble family was famous in England for several centuries and for a variety of reasons. One member of whom the family was most proud, was John Kemble, a Roman Catholic priest, who in the year 1676 went to the gallows for his Faith. The story begins with the account of his noble death and the lasting impression it exerted on the succeeding generations.

At the close of the eighteenth century the excellent reputation of the Kemble family in the acting profession as well as in the superior quality of the Kemble brains and breeding "took them serenely through waves of misfortune where a less self-satisfied tribe would have been engulfed." It was at this time that the most gifted of the Kembles was the eldest daughter of Roger, Sarah Siddons—Tragic Muse. Glorious John headed the list in the male line, while Charles, the father of the gorgeous Fanny, had looks "Apollo might have envied." Fanny's mother was Marie Thérèse De Camp, of French and Swiss origin, who when merely a baby was called the "little French fairy" and laughed and danced for George IV of England.

Fanny Kemble was born at the end of a year notable for birthdays—1809, and died at the beginning of 1893, so that her life covered most of the nineteenth century. A full life of contrasts and varied achievements, lasting friendships, deep griefs and satisfying joys, a most unselfish daughter and devoted mother.

Victorian women are alleged to have been repressed creatures given to fainting in a crisis, but not so the restless Fanny who possessed an amazing vitality and innumerable gifts which she used to advantage. She wrote a play at seventeen and continued to be a prolific writer all her life.

It is a curious anomaly that while she is best known as a great actress, that was a phase of her life she disliked the most. Her success as a Shakespearean actress brought her to America in 1832 and changed the course of her life. Her views of the contrasts in society between America and England in those years of political confusion prompted her most fascinating recollections.

She married an American and lived in the States on and off nearly all her days. She was an Abolitionist at heart and in principle, while her husband was a slave holder with vast rice plantations in Georgia, and the resultant differences became her tragedy.

Margaret Armstrong, herself belonging to a talented family, has written a sympathetic and really beautiful chronicle of a lovely and splendid lady, one almost desperately sincere and tireless in her effort to live up to her ideals. She was often misunderstood, being quick-tempered, but always loved by her devoted admirers in all walks of life.

Fanny Kemble was a skillful horsewoman and fond of the open road, with an extraordinary passion for wild nature—mountain tops and water falls. The last line in the book seems to express her personality rather completely. The Swiss guides said it of her during one of her many visits to her beloved Alps, "the lady who goes singing through the mountains." CATHERINE MURPHY

## SURELY NOT IRISH, WITHOUT FAITH AND PRAYER

MAY FLAVIN. By Myron Brinig. Farrar and Rinehart. \$2.50

BIRTH and death, wilful murder and adultery, the stupor of drunkenness, the over-familiar glamor of Broadway and Hollywood and all the little meannesses that pull to shreds the finest moral fibres leave May Flavin shock-proof and fire-tried in this jolting, whirling history of a woman and her loves and loyalties. It is a roller-coaster novel, tense with the front-seat tenseness of swooping riders. Chicago barrooms, Bowery tenelements, street murders, racial wrangles, drudgery, fear and infidelity are all prominent in the life pattern of this lion-hearted little woman, who is shown as dauntless in a series of episodes calculated to break not only her pride and spirit, but her very heart and body.

She is fighting at the end of every round, though there were blows enough to slay her. She comes up resilient from the murder of her policeman father, the confessed adultery and desertion of her husband, the disgraceful sidewalk slaying of her gangster first-born, the moral lapse of her flapper daughter that brings to her home an illegitimate child, and the late upstart staginess of her successful dancing son. She is too brave to be true. Unless it is that her own coarseness, her power of blasphemous invective cover her with a protective armor that normal shafts of dishonor cannot pierce.

Of the author's power there can be no doubt. His gifts, however, are sadly misused in this particular story. His May Flavin, despite the blurbs and flattering notices, is not a typical Irish mother. She has no faith, no prayer, no precious possession of heart or soul that speaks through her eyes or lips. She is vulgar always, lust-driven often. What is portrayed as her splendid courage, is a series of animal reactions that show her snarling in defense of her brood, or whining for fidelity from her mate. And her courage, in the author's estimation, is her real title to fictional fame. It is a sordid book in stage settings and episodes, and its utter inadequacy in handling religious motives and action prove it fake in its estimate of Irish character.

R. J. MCINNIS

## BAY COLONY FICTION WITH BACKGROUND OF FACT

WOMEN OF THE WILDERNESS. By Margaret Bell. E. P. Dutton and Co. \$3.50

WHETHER *Women of the Wilderness* is history, as its author claims it to be, is a question that might well give rise to rather interesting argument. No one, however, will question the historical foundation of the narrative, nor would anyone dispute its claim to be enroled among those volumes which have a title to longevity because of their charm and their power to interest.

Miss Bell has written a chapter in the history of Massachusetts that has long been overlooked. And, although her narrative may lack that scientific note of history which calls for documentation and leaves little or no room for imagination, it has none the less a gripping quality and a reality that is founded in fact. It is a record of the "dark history of the American pioneer

women," their courage in time of trial and adversity, their unflagging perseverance in the midst of unending hardships, their burning desire for liberation from the unreasonable domination of their men and the narrowing influence of a stark religious creed to which these men clung with a blinded zeal.

Religious sentiment and bigotry played no little part in motivating the activity and ideals of the builders of the Bay Colony. The established church and all that it stood for was to these men the very bone and sinew of the new-world community. Hence, there was no room for dissenters, no room for the liberal views of Anne Hutchinson and her followers.

In her treatment of this episode in the religious struggles of Boston Miss Bell is the dramatic historian who can recapture a scene and reconstruct it in all its varying details. Her characters live again with all their self-righteous prejudices against liberty of conscience and freedom of worship. This is the high light of Miss Bell's work. In itself it were sufficient to recommend the volume, did not one feel that from beginning to end *Women of the Wilderness* will challenge the attention of all who would complete their knowledge of the founders of the Bay Colony.

JOSEPH R. N. MAXWELL

## BOOKS IN BRIEFER REVIEW

THE ENGLISH HERITAGE. By Rex Weldon Finn. Reynal and Hitchcock. \$2.50

IT is unfortunate that some of Mr. Finn's notions about the Catholic Church are not in better order. Apart from them—and from a rather importunate enthusiasm for the Tudors—he has produced a unique book presenting the background against which English history was made and English literature written. In so extensive a plan—Mr. Finn begins with the period of the mysterious "ancient Briton" and traces the centuries down through the Industrial Revolution—much could be but hinted at, much required telescoping, and a great deal more had to be excluded altogether. Yet there is no effect of patchiness anywhere, and the continuity is quite wonderfully maintained throughout. Particularly fascinating are those sections which concern the evolution of the language and the origin of the country's place names, for these were linked with the very life of past ages which yet survives in often unsuspected ways and manners.

In the preface, the author ingenuously remarks that his book was written with a view towards adding to the enjoyment of the average person traveling in England. That it can fulfil this end is unhesitatingly prophesied; for even the slippered reader at home is stirred by it and longs to go on pilgrimages. There are many illustrations, beautiful photographs and explanatory maps.

PAULA KURTH

DEATH SOLVES NOTHING. By Margaret Sothorn. Sheed and Ward. \$2.50

THOSE who think that all is well in Nazi Germany, should read Margaret Sothorn's novel, *Death Solves Nothing*. It is a conservative study of some of the hostile forces now operating against Hitlerism, and a careful analysis of the German people under the present bureaucratic dictatorship.

It will be news to many to learn that the international agitators known as Communists, are still very active and too successful with their intrigue and propaganda in the Fatherland. Naturally, the prevalent hostility and uneasy attitude of the people provide the proper setting for Russian opportunists, one of whom is called Flodor Ivanovich. His Soviet idealism and romantic chivalry have an unusual appeal for Sophia, a Catholic in name but weak in her Faith. Her own tragic life and background lead her to accept the young Russian's help and kindness as well as the plausible promises he makes in



behalf of Communism. That she eventually met with an untimely death as the sequel to her choice is not surprising to those who know the ruthless methods of "liquidation" practised by the godless Soviet leaders.

Many of the other characters in the book have their counterparts here in the United States in circles where wealthy or influential "Intellectuals" are engaged in a serious struggle to help Communism in one way or another. Although many of them are as sincere as they are dissatisfied with the present order, the fact remains true that an inherently false theory, however ideal it may appear, can eventually bring only failure and bitter disillusion. Death solves none of the problems of life, unless it brings the firm hope of future justice and mercy.

F. E. Low

THE COMING VICTORY OF DEMOCRACY. By Thomas Mann. Alfred A. Knopf, Inc. \$1

VERY probably the 60,000 Americans who heard this forceful plea for faith in democracy by the exiled German author, Thomas Mann, were deeply moved. There is in the lecture, now printed in book form, the unmistakable hand of a master of rhetoric, using his art in a cause very close to his heart. Unquestionably the author hates Fascism and loves democracy, both from the depths of his soul.

As a study, however, of these modern protagonists on the world stage, the book contributes far less light than heat. The historian will hardly accept the author's opinion that Russia is a "peacefully disposed nation, and as such, constitutes a reinforcement of democracy." The theologian will quarrel with the definition of original sin as "spiritual conscience." The philosopher will hardly accept justice as synonymous with truth and freedom. And the political scientist will want a clearer definition of democracy than "that form of government which is inspired above every other with the feeling and consciousness of the dignity of man." ROBERT A. HEWITT

FAITHFUL STRANGER. By Sheila Kaye-Smith. Harper and Bros. \$2.50

IT is said that publishers fight shy of volumes with "... and Other Stories" added to the title. To qualify as good-selling prospects, a collection of short stories must first, be by an author with an established name, and even then may not always win acceptance. The ten stories following *Faithful Stranger* are all excellent. Some are but simple vignettes; some more plotted; all in the unwasteful, tasteful English and artistry for which Sheila Kaye-Smith has built her enviable reputation. For sheer art and poignant drama *The Field of Irises* is best of all.

ROBERT E. HOLLAND

IN THE NAME OF COMMON SENSE. By Matthew N. Chappell. The Macmillan Co. \$1.75

OUR FAITH in therapy is liable to be seriously weakened by the abundance of health hints and health columns in the press, the scarcely less abundance of books and lately through the radio. Some of us put one book in a hundred a fair estimate for a helpful one. If so, then Dr. Chappell, a psychologist and doctor of philosophy by the way, seems to have produced the one. The book aims at curing "worries" and allied ills through psychotherapy that restores the emotional level and balance. It is characterized by sane, scientific accuracy in the field of psychology, a robust common sense, spiked with a kindly irony and humor.

Instead of providing an endless number of cures, a uniform procedure is followed throughout. Both the analysis of the roots of fears and worry in the early chapters as well as the examination of the diverse symptoms in later ones gives the reader confidence in the comparatively simple treatment. The vagaries and assumptions of Freud and his school receive their due meed. Behaviorists are quoted, but to confirm what any psychologist holds. The author, however, seems to give a psychological significance to the cures of St. Anne de Beaupré and Lourdes. This appears to be the book to commend to many sufferers.

WILLIAM J. BENN

## THEATRE

NEW STAGE EFFECTS. Almost any habitual theatre-goer will admit that the most striking feature of the past theatrical season was the novelty of its stage effects. I am not speaking of the stark simplicity and lack of stage "props" with which the producers put on such plays as *Cradle Will Rock*, *Pins and Needles*, *Shoemaker's Holiday*, and *Julius Caesar*, though this was great achievement. I am speaking of unusual effects with unusual and really inspirational aids. Our directors and designers have produced some effects they have never given us before, and which it seemed almost incredible that they could give us now. There is no doubt that these theatrical devices have done much to enhance the merit and the audience's appreciation of each of these productions.

Of these the most striking, of course, was the graveyard scene in *Our Town*, where for an entire act the dead sit on their graves in chairs and hold the absorbed attention of a thrilled audience. I discussed that scene last week, so I need not repeat my tributes. It was one of the things that simply could not be done on the stage and yet which was done to perfection. It was almost a miracle, and if the effort had failed, the failure would have been as epoch-making as the scene's present phenomenal success.

Next to this, in my judgment, was the extraordinary scene between the lioness and the lion in *The Greatest Show on Earth*. Here, too, we had something which was almost impossible to put over, yet which was put over with consummate art by both director and players. To make a man and woman into a lion and lioness without putting them into skins and giving them manes and tails takes some doing—but it was done. Probably no description could make it seem convincing, yet it was convincing to an extraordinary degree, so convincing that it made the whole play worth while. It was accomplished by very simple, tawny costumes which were a cross between tights and pajamas, and which would have served nicely as sleeping suits if the players had put them to the test. The rest was an affair of tawny hair, enlarged luminous eyes, and superb acting. Personally, I should not have liked to meet either of those animals in a jungle, especially the lioness.

The great scene in *On Borrowed Time*, in which Death was a prisoner in an apple tree for twenty-four hours more or less, while nothing in the universe could die, did not thrill me as it did most spectators. For one reason I objected to the impersonation of Death as a young man in a business suit and a Derby hat. He did not seem impressive when he entered the room of an old woman to give her the touch that released her soul; and he was much less impressive as he perched helpless in an apple tree. In fact, I felt little, if any, illusion as I watched those scenes of the play; but I experienced a deep respect for the director, for, incredibly, the great majority of the spectators were getting the exact effect at which he was aiming.

A really superb effect was that of the racing engine in *Casey Jones*. Nothing else of its kind, that I have ever seen, could touch it. It took us all for a ride—a rushing, roaring, pounding ride, that made our ears ring and our nerves sing. I was sorry to get off that engine when the scene was over!

By far the most beautiful illusion of the year is the one in *I Married an Angel*, where the angel wings her way from the skies to the lonely bachelor. The audience can plainly see her coming, for the entire rear of the stage is the great glass window of the bachelor's study. Through this, and through pink and blue clouds, the spectators follow the angel's progress; and that progress is as graceful and as eye-filling as the flight of an angel should be.

ELIZABETH JORDAN

## FILMS

**ALGIERS.** A subtle shift of accent from the banal facts of a crime to the psychology of the criminal renders this drama interesting in an intellectual as well as a merely visual way. The natural color of its setting, traditional in its air of mystery and intrigue, lends further piquancy to a mechanically excellent production. Director John Cromwell has chosen the hard way in presenting his tale of a fugitive from justice who is beset by spies and informers, and he demonstrates with fine indirectness the processes by which the hounded man grows from cautious fear to reckless desperation. A man, wanted in Paris, is discovered in the native quarter of Algiers where he is beyond the law. All efforts to lure him into the jurisdiction of the police fail, but his love for a Parisian woman, about to depart for home, induces him to attempt an escape. A powerful suspense is built up about the game of hide-and-seek which the fugitive must play with the authorities and the excitement is heightened by the fact that the maneuvering is largely mental. Charles Boyer recreates the Parisian with patient art, taking advantage of the quiet action to unveil the full-length portrait of a trapped and harried criminal. Hedy Lamarr, Sigrid Gurie, Joseph Calleia and Alan Hale are strong support. The picture will attract adults, bored with obvious detective yarns. (*United Artists*)

**THE SHOPWORN ANGEL.** This is still another remake of a story flattered by the passage of years. As it emerges on the screen today, however, the sentimental mood of this war story is slightly overripe and the main interest is supplied by the hardworking performances of the cast. The plot concerns an actress who becomes an honest woman in order to preserve the illusions of a naive private through his last days before going overseas. Hardboiled and completely selfish, she takes the soldier's admiration as a joke until the measure of his sacrifice penetrates her shell. The film has not changed much since its first appearance and H. C. Potter's direction plays up the somewhat incredible reformation of the woman as though it were a fresh twist. Margaret Sullavan realizes all the possibilities of a highly emotional role with the studied assistance of James Stewart and Walter Pidgeon. Although its drama may strike the critical as forced and wispy, it is effective enough to beguile average adult audiences. (*MGM*)

**REFORMATORY.** This film of life behind the walls of a juvenile prison is doubly handicapped in that it follows other pictures of a similar type, and comparisons will hardly be in its favor. Its other difficulty is inherent; it is tedious in making its point, namely that the reconstruction of a delinquent's character is often a matter of understanding. Jack Holt is cast as the sympathetic superintendent whose chief duty is to keep the institution and its inmates from making the headlines. His benevolent rule is spoiled by an incorrigible's escape, but he comes out right side up before the governor's investigation. Director Lewis Collins is helped by good work from Holt and Bobby Jordan, but there is not much to this melodrama, except, perhaps, for the youngsters. (*Columbia*)

**LADIES IN DISTRESS.** A lady mayor fights fire with fire in this minor entertainment and brings some comedy into community politics when she hires a professional gambler to clean out local racketeers. It is direct, unblushing hokum and will keep juvenile patrons honestly excited. Alison Skipworth and Polly Moran contribute amusing moments and Robert Livingston and Virginia Grey furnish romance. (*Republic*)

THOMAS J. FITZMORRIS

## EVENTS

**RECENTLY** eighty Americans who went over to Spain to fight with the Reds and who are now prisoners of the Nationalists were interviewed by a correspondent of the *New York Times*. All but five said they had been sent to Spain by the Communist party in the United States or some of its affiliated organizations. They said the American Friends of Spanish Democracy was "a propaganda outfit" associated with the United States Communists. Chairman of the American Friends of Spanish Democracy is Right Rev. Robert L. Paddock, retired Episcopal Bishop of Oregon. This "propaganda outfit" recently issued a new appeal calling for observance of Saturday and Sunday last as "days of solemn protest against the aerial bombings of defenseless civilians." The appeal referred specifically to the Franco bombings, skipped mention of the Red bombings. It was signed by Bishop Paddock, Rabbi Henry Cohen, Rabbi Abba Hillel Silver, Rabbi Stephen S. Wise, Episcopal Bishop Brewster, Dr. Cavert, general secretary of the Federal Council of Churches of Christ in America, Methodist Episcopal Bishop Clair, and others. These Protestant and Jewish clergymen, if memory serves accurately, never burst forth into appeals for the defenseless civilian populations in towns bombed by the Spanish Reds. Their humanitarian instincts appear to erupt only when Franco is doing the bombing. . . . And, stranger still, the clergymen in question are not issuing highly publicized appeals calling attention to the ceaseless murders of babies being perpetrated every week all over the United States. Would it not be more fitting for American clergymen to first campaign against the atrocities committed against millions of helpless babies in their own country before getting all heated up about foreign babies. . . . A conservative estimate places the number of abortions in the United States each year at one million. One million tiny, defenseless human beings are murdered every year in the United States. What a campaign here for humanitarians Paddock, Wise, Shippler and the others! . . .

Gentlemen, you do not have to go over to Spain for your atrocities. You have them right here at home. Have them by the millions. You can set aside another Saturday and Sunday to focus attention on this inhuman slaughter of babies here in our own country. You can use the same appeal you issued for the Spanish babies with only a few changes necessary. For instance, instead of your phrase: "More than 10,000 children have been killed. . . ." you will have to say "More than 1,000,000 babies are killed annually. . . ." Your appeal, practically intact, will read: "Have our hearts turned to stone or are they still capable of human feeling? More than 1,000,000 babies are murdered annually in the United States. What has happened that men and women can remain silent when confronted with such barbarity? The answer is—we may as well admit it—that we have become almost accustomed to the horror. We no longer feel the same acute shock and indignation we felt when first we read such dispatches. Let every humane person search his heart! Are we ready to acquiesce in these things? Does the murder of a baby mean nothing to us—any more? Surely we dare not admit that such wanton and cynical destruction of human life must now be accepted as a part of modern life! We believe that the voice of a people is more potent than any official gesture. We, therefore, call upon people of every faith to join us in observing Saturday, August—and Sunday, August—as days of solemn protest against the murder of millions of defenseless babies throughout the United States. And we especially invite the clergy of every faith to appeal to the conscience of the world against ruthless and unnecessary destruction of life." . . . Save American babies first.

THE PARADER